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YET SHALL NOT THY TEACHERS BE REMOVED INTO A CORNER ANY MORE, BUT THINE EYES SHALL SEE THY TEACHERS. *Isaiah* XXX. 20.

OXFORD,
JOHN HENRY PARKER;
J. G. F. AND J. RIVINGTON, LONDON.
MDCCCXLV.

TO THE

MOST REVEREND FATHER IN GOD

WILLIAM

LORD ARCHBISHOP OF CANTERBURY,

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SERMONS

ON

SELECTED LESSONS

OF

THE NEW TESTAMENT.

BY

S. AUGUSTINE,

BISHOP OF HIPPO.

VOL. II.

S. JOHN, ACTS, ROMANS, 1 CORINTHIANS, GALATIANS,
EPHESIANS, PHILIPPIANS, 1 THESSALONIANS,
1 TIMOTHY, TITUS, JAMES, 1 JOHN.

OXFORD,
JOHN HENRY PARKER;
J. AND F. RIVINGTON, LONDON.
MDCCCXLV.

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SERMONS

OF

S. AUGUSTINE,

BISHOP OF HIPPO,

UPON THE NEW TESTAMENT.

SERMON LXVII. [Ben. CXVII.]

On the words of the Gospel, John i. "In the beginning was the Word, and the Word was with God, and the Word was God," &c. against the Arians.

1. The section of the Gospel which has been read, most dearly beloved brethren, looketh for the pure eye of the heart. For from John's Gospel we have understood our Lord Jesus Christ according to His Divinity for the creating of the whole creation, and according to His Humanity for the recovery of the creature fallen. Now in this same Gospel we find what sort and how great a man was John, that from the dignity of the dispenser it may be understood of how great a price is the Word Which could be announced by such a man; yea, rather how without price is That Which surpasseth all things. For any purchaseable thing is either equal to the price, or it is below it, or it exceeds it. When any one procures a thing for as much as it is worth, the price is equal to the thing which is procured; when for less, it is below it; when for more, it exceeds it. But to the Word of God nothing can either be equalled, or to exchange can any thing be below It, or above It. For all things can be below the Word of God, for that *all things were made by Him;* John 1, 3. yet are they not in such wise below, as if they were the price of the Word, that any one should give something to receive That.

SERM. LXVII. [117.B.] Yet if we may say so, and if any principle or custom of speaking admit this expression, the price for procuring the Word, is the procurer himself, who will have given himself for himself to This Word. Accordingly when we buy any thing we look out for something to give, that for the price we give we may have the thing we wish to buy. And that which we give is without us; and if it was with us before, what we give becomes without us, that that which we procure may be with us. Whatever price the purchaser may find it, it must needs be such as that he gives what he has, and receives what he has not; yet so that he from whom the price goes himself remains, and that for which he gives the price is added to him. But whoso would procure This Word, whoso would have It, let him not seek for any thing without himself to give, let him give himself. And when he shall have done this, he doth not lose himself, as he loseth the price when he buys any thing.

ii. 2. The Word of God then is set forth before all men; let them who can, procure It, and they can who have a godly will. For in That Word is peace; and *peace on earth is to men of good will.* So then whoso will procure It, let him give himself. This is as it were the price of the Word, if so it may in any way be said, when he that giveth doth not lose himself, and gaineth the Word for Which he giveth himself, and gaineth himself too in the Word to Whom he giveth himself. And what giveth he to the Word? Not ought that is any other's than His, for Whom he giveth himself; but what by the Same Word was made, that is given back to Him to be remade; *All things were made by Him.* If all things, then of course man too. If the heaven, and earth, and sea, and all things that are therein, if the whole creation; of course more manifestly he, who being made after the image of God by the Word was made man.

Luke 2, 14.

3. I am not now, brethren, discussing how the words, *In the beginning was the Word, and the Word was with God, and the Word was God*, can be understood. After an ineffable sort it may be understood; it cannot by the words of man be made to be understood. I am treating of the Word of God, and telling you why It is not understood. I am not now speaking to make It understood, but

John 1, 1.

I tell you what hinders It from being understood. For He is a certain Form, a Form not formed, but the Form of all things formed; a Form unchangeable, without failure, without decay, without time, without place, surpassing all things, being in all things, as at once a kind of foundation in which they are, and a Head-stone under which they are. If you say that all things are in Him, you lie not. For This Word is called the Wisdom of God; and we have it written, *In Wisdom hast Thou made all things.* Lo, then in Him are all things: and yet in that He is God, under Him are all things. I am shewing how incomprehensible is what has been read; yet it has been read, not that it should be comprehended by man, but that man should sorrow that he comprehends it not, and find out whereby he is hindered from comprehending, and remove those hindrances, and, himself changed from worse to better, aspire after the perception of the unchangeable Word. For the Word doth not advance or increase by the addition of those who know It; but is Entire, if thou abide; Entire, if thou depart; Entire, when thou dost return; abiding in Itself, and renewing all things. It is then the Form of all things, the Form unfashioned, without time, as I have said, and without space. For whatsoever is contained in space, is circumscribed. Every form is circumscribed by bounds; it hath limits wherefrom and whereunto it reaches. Again, what is contained in place, and has extension in a sort of bulk and space, is less in its parts than in the whole. God grant that ye may understand.

SERM. LXVII. [117.B.]

Ps. 104, 24.

4. Now from the bodies which are day by day before our eyes, which we see, which we touch, among which we live, we are able to judge how that every body hath a form in space. Now every thing which occupies a certain space, is less in its parts, than in its whole. The arm, for instance, is a part of the human body; of course the arm is less than the whole body. And if the arm be less, it occupies a smaller space. So again the head, in that it is a part of the body, is contained in less space, and is less than the whole body of which it is the head. So all things which are in space, are less in their several parts than in the whole. Let us entertain no such idea, no such thought concerning That Word. Let us not form our conceptions of spiritual things from the suggestion

iii.

SERM. LXVII. [117.B.] of the flesh. That Word, That God, is not less in part than in the whole.

5. But thou art not able to conceive of any such thing. Such ignorance is more pious than presumptuous knowledge. For we are speaking of God. It is said, *And the Word was God.* We are speaking of God; what marvel, if thou do not comprehend? For if thou comprehend, He is not God. Be there a pious confession of ignorance, rather than a rash profession of knowledge. To reach to God in any measure by the mind, is a great blessedness; but to comprehend Him, is altogether impossible. God is an object for the mind, He is to be understood; a body is for the eyes, it is to be seen. But thinkest thou that thou comprehendest a body by the eye? Thou canst not at all. For whatever thou lookest at, thou dost not see the whole. If thou seest a man's face, thou dost not see his back at the time thou seest the face; and when thou seest the back, thou dost not at that time see the face. Thou dost not then so see, as to comprehend; but when thou seest another part which thou hadst not seen before, unless memory aid thee to remember that thou hast seen that from which thou dost withdraw, thou couldest never say that thou hadst comprehended any thing even on the surface. Thou handlest what thou seest, turnest it about on this side and that, or thyself dost go round it to see the whole. In one view then thou canst not see the whole. And as long as thou turnest it about to see it, thou art but seeing the parts; and by putting together that thou hast seen the other parts, thou dost fancy that thou seest the whole. But this must not be understood as the sight of the eyes, but the activity of the memory. What then can be said, brethren, of that Word? Lo, of the bodies which are before our eyes we say they cannot comprehend them by a glance; what eye of the heart then comprehendeth God? Enough that it reach to Him if the eye be pure. But if it reach, it reacheth by a sort of incorporeal and spiritual touch, yet it doth not comprehend; and that, only if it be pure. And a man is made blessed by touching with the heart That which ever abideth Blessed; and that is this Very Everlasting Blessedness, and that Everlasting Life, Whereby man is made to live; that Perfect Wisdom, Whereby man is made wise; that Everlasting Light, Wherehy man be-

John 1, 1.

comes enlightened. And see how by this touch thou art made what thou wast not, thou dost not make that thou touchest be what it was not before. I repeat it, there grows no increase to God from them that know Him, but to them that know Him, from the knowledge of God. Let us not suppose, dearly beloved brethren, that we confer any benefit on God, because I have said that we give Him in a manner a price. For we do not give Him aught whereby He can be increased, Who when thou fallest away, is Entire, and when thou returnest, abideth Entire, ready to make Himself seen that He may bless those who turn to Him, and punish those with blindness who turn away. For by this blindness, as the beginning of punishment, doth He first execute vengeance on the soul that turns away from Him. For whoso turns away from the True Light, that is from God, is at once made blind. He is not yet sensible of his punishment, but he hath it already. SERM. LXVII. [117.B.] iv.

6. Accordingly, dearly beloved brethren, let us understand that the Word of God is incorporeally, inviolably, unchangeably, without temporal nativity, yet born of God. Do we think that we can any how persuade certain unbelievers that that is not inconsistent with the truth, which is said by us according to the Catholic faith, which is contrary to the Arians, by whom the Church of God hath been often tried, forasmuch as carnal men receive with greater ease what they have been accustomed to see? For some have dared to say, "The Father is greater than the Son, and precedes Him in time;" that is, the Father is greater than the Son, and the Son is less than the Father, and is preceded by the Father in time. And they argue thus; "If He was born, of course the Father was before His Son was born to Him." Attend; may He be with me, whilst your prayers assist me, and with godly heed desire to receive what He may give, what He may suggest to me; may He be with me, that I may be able in some sort to explain what I have begun. Yet, brethren, I tell you before I begin, if I shall not be able to explain it, do not suppose that it is the failure of the proof, but of the man. Accordingly I exhort and entreat you to pray; that the mercy of God may be with me, and make the matter be so explained by me, as is meet for you to hear, and for me to speak. They then say thus; "If He be the Son of God, He

SERM. LXVII. [117.B.] was born." This we confess. For He would not be a Son, if He were not born. It is plain, the faith admits it, the Catholic Church approves it, it is truth. They then go on; "If the Son was born to the Father, the Father was before the Son was born to Him." This the faith rejects, Catholic ears reject it, it is anathematized, whoso entertains this conceit is without, he belongs not to the fellowship and society of the saints. Then says he, "Give me an explanation, how the Son could be born to the Father, and yet be coeval with Him of Whom He was born?"

v. 7. And what can we do, brethren, when we are conveying lessons of spiritual things to carnal men; even if so be we ourselves too are not carnal, when we intimate these spiritual truths to carnal men, to men accustomed to the idea of earthly nativities, and seeing the order of these creatures, where succession and departure separates off in age them that beget and them that are begotten? For after the father the son is born, to succeed the father, who in time of course must die. This do we find in men, this in other animals, that the parents are first, the children after them in time. Through this custom of observation they desire to transfer carnal things to spiritual, and by their intentness on carnal things are more easily led into error. For it is not the reason of the hearers which follows those who preach such things, but custom which even entangles themselves, that they do preach such things. And what shall we do? Shall we keep silence? Would that we might! For perchance by silence something might be thought of worthy of the unspeakable subject. For whatsoever cannot be spoken, is unspeakable. Now God is unspeakable. For if the Apostle Paul saith, that he *was caught up even unto the third heaven, and that he heard unspeakable words;* how much more unspeakable is He, Who shewed such things, which could not be spoken by him to whom they were shewn? So then, brethren, it were better if we could keep silence, and say, "This the faith contains; so we believe; thou art not able to receive it, thou art but a babe; thou must patiently endure till thy wings be grown, lest when thou wouldest fly without wings, it should not be the free [1]course of liberty, but the fall of temerity." What do they say against this?

2 Cor. 12, 4.

[1] aura

" O if he had any thing to say, he would say it to me. This is the mere excuse of one who is at fault. He is overcome by the truth, who does not choose to answer." He to whom this is said, if he make no answer, though he be not conquered in himself, is yet conquered in the wavering brethren. For the weak brethren hear it, and they think that there is really nothing to be said; and perhaps they think right that there is nothing to be said, yet not that there is nothing to be felt. For a man can express nothing which he cannot also feel; but he may feel something which he cannot express. SERM. LXVII. [117.B.]

8. Nevertheless, saving the unspeakableness of that Sovereign Majesty, lest when we shall have produced certain similitudes against them, any one should think that we have by them arrived at that which cannot be expressed or conceived by babes, (and if it can be at all even by the more advanced, it can only be in part, only in a riddle, only *through a glass;* but not as yet, *face to face*,) let us too produce certain similitudes against them, whereby they may be refuted, not *it* comprehended. For when we say that it may very possibly happen, that it may be understood, that He may both be born, and yet Coeternal with Him of Whom He was born, in order to refute this, and prove it as it were to be false, they bring forth similitudes against us. From whence? From the creatures, and they say to us, " Every man of course was before he begat a son, he is greater in age than his son; and so a horse was before he begat his foal, and a sheep, and the other animals." Thus do they bring similitudes from the creatures. 1 Cor. 13, 12.

9. What! must we labour too, that we may find resemblances of those things which we are establishing? And what if I should not find any, might I not rightly say, " The Nativity of the Creator hath, it may be, no resemblance of itself among the creatures? For as far as He surpasseth the things which are here, in that He is there, so far doth He surpass the things which are born here, in that He was born there. All things here have their being from God; and yet what is to be compared with God? So all things which are born here, are born by His agency. And so perhaps there is no resemblance of His Nativity found, as there is none found vi.

SERM. LXVII. [117.B.] whether of His Substance, Unchangeableness, Divinity, Majesty. For what can be found here like these? If then it chance that no resemblance of His Nativity either be found, am I therefore overwhelmed, because I have not found resemblances to the Creator of all things, when desiring to find in the creature what is like the Creator?"

10. And in very truth, brethren, I am not likely to discover any temporal resemblances which I can compare to eternity. But as to those which thou hast discovered, what are they? What hast thou discovered? That a father is greater in time than his son; and therefore thou wouldest have the Son of God to be less in time than the Eternal Father, because thou hast found that a son is less than a father born in time. Find me an eternal father here, and thou hast found a resemblance. Thou findest a son less than a father in time, a temporal son less than a temporal father. Hast thou found me a temporal son younger than
vii. an eternal father? Seeing then that in Eternity is stability, but in time variety; in eternity all things stand still, in time one thing comes, another succeeds; thou canst find a son of lesser age succeeding his father in the variety of time, for that he himself succeeded to his father also, not a son born in time to a father eternal. How then, brethren, can we find in the creature aught coeternal, when in the creature we find nothing eternal? Do thou find an eternal father in the creature, and I will find a coeternal son. But if thou find not an eternal father, and the one surpasses the other in time; it is sufficient, that for a resemblance I find something coeval. For what is coeternal is one thing, what is coeval another. Every day we call them coeval who have the same measure of times; the one is not preceded by the other in time, yet they both whom we call coeval once began to *be*. Now if I shall be able to discover something which is born coeval with that of which it is born; if two coeval things can be discovered, that which begets, and that which is begotten; we discover in this case things coeval, let us understand in the other things coeternal. If here I shall find that a thing begotten hath begun to be ever since that which begets began to be, we may understand at least that the Son of God did not begin to be, ever since He that begat

Him did not begin to be. Lo, brethren, perhaps we may discover something in the creature, which is born of something else, and which yet began to be at the same time as that of which it is born began to be. In the latter case, the one began to be when the other began to be; in the former the one did not begin to be, ever since the other began not to be. The first then is coeval, the second coeternal. SERM. LXVII. [117.B.]

viii. 11. I suppose that your holiness has understood already what I am saying, that temporal things cannot be compared to eternal; but that by some slight and small resemblance, things coeval may be with things coeternal. Let us find accordingly two coeval things; and let us get our hints as to these resemblances from the Scriptures. We read in the Scriptures of Wisdom, *For she is the Brightness of the Everlasting Light.* Again we read, *The unspotted Mirror of the Majesty of God.* Wisdom Herself is called, *The Brightness of the Everlasting Light*, is called, *The Image of the Father;* from hence let us take a resemblance, that we may find two coeval things, from which we may understand things coeternal. O thou Arian, if I shall find that something that begets does not precede in time that which it begat, that a thing begotten is not less in time than that of which it is begotten; it is but just that thou concede to me, that these coeternals may be found in the Creator, when coevals can be found in the creature. I think that this indeed occurs already to some brethren. For some anticipated me as soon as I said, *For She is the Brightness of the Everlasting Light.* For the fire throws out light, light is thrown out from the fire. If we ask which comes from which, every day when we light a candle are we reminded of some invisible and indescribable thing, that the candle as it were of our understanding may be lighted in this night of the world. Observe him who lights a candle. While the candle is not lighted, there is as yet no fire, nor any brightness which proceedeth from the fire. But I ask, saying, "Does the brightness come from the fire, or the fire from the brightness?" Every soul answers me; (for it has pleased God to sow the beginnings of understanding and wisdom in every soul;) every soul answers me, and no one doubts, that that brightness comes from the fire, not the fire from the bright- Wisd. 7, 26.

SERM. LXVII. [117.B.] ness. Let us then look at the fire as the father of that brightness; for I have said before that we are looking for things coeval, not coeternal. If I desire to light a candle, there is as yet no fire there, nor yet that brightness; but immediately that I have lighted it, together with the fire comes forth the brightness also. Give me then here a fire without brightness, and I believe you that the Father ever was without the Son.

ix. 12. Attend; The matter has been explained by me as so great a matter could be, by the Lord helping the earnestness of your prayers, and the preparation of your heart, ye have taken in as much as ye were able to receive. Yet these things are ineffable. Do not suppose that any thing worthy of the subject has been spoken, if it only be for that things carnal are compared with coeternal, things temporal with things abiding ever, things subject to extinction to things immortal. But inasmuch as the Son is said also to be the Image of the Father, let us take from this too a sort of resemblance, though in things very different, as I have said before. The image of a man looking into a glass is thrown out from the glass. But this cannot assist us for the clearing of that which we are endeavouring in some sort to explain. For it is said to me, "A man who looks into a glass, of course *was* already, and was born before that. The image came out only as soon as he looked at himself. For a man who looks in a glass, *was* before he came to the glass." What then shall we find, from which we may be able to draw out such a resemblance, as we did from the fire and the brightness? Let us find one from a very little thing. You know without any difficulty how water often throws out the images of bodies. I mean, when any one is passing, or standing still along the water, he sees his own image there. Let us suppose then something born on the water's side, as a shrub, or a herb, is it not born together with its image? As soon as ever it begins to be, its image begins to be with it, it does not precede in its birth its own image; it cannot be shewed to me that any thing is born upon the water's side, and that its image has appeared afterwards, whereas it first appeared without its image; but it is born together with its image; and yet the image comes from it,

not it from the image. It is born then together with its image, and the shrub and its image begin to be together. Dost thou not confess that the image is begotten of that shrub, not the shrub of the image? So then thou dost confess that the image is from that shrub. Accordingly that which begets and that which is begotten began to *be* together. Therefore they are coeval. If the shrub had been always, the image from the shrub would have been always too. Now that which has its being from something else, is of course born of it. It is possible then that one that begets might always be, and always be together with that which was born of him. For here it was that we were in perplexity and trouble, how the Eternal Nativity might be understood. So then the Son of God is so called on this principle, that there is the Father also, that He hath One from Whom He derives His Being; not on this, that the Father is first in time, and the Son after. The Father always was, the Son always from the Father. And because whatever *is* from another thing, is born, therefore the Son was always born. The Father always was, the image from Him always was; as that image of the shrub was born of the shrub, and if the shrub had always been, the image would also have always been born from the shrub. Thou couldest not find things begotten coeternal with the eternal begetters, but thou hast found things born coeval with those that begat them in time. I understand the Son coeternal with the Eternal Who begat him. For what with regard to things of time is coeval, with regard to things eternal is coeternal. SERM. LXVII. [117.B.]

13. Here there is somewhat for you to consider, brethren, [1] as a protection against blasphemies. For it is constantly said, "See thou hast produced certain resemblances; but the brightness which is thrown out from the fire, shines less brilliantly than the fire itself, and the image of the shrub has less proper [2] subsistence, than that shrub of which it is the image. These instances have a resemblance, but they have not a thorough equality: wherefore they do not seem to be of the same substance." What then shall we say, if any one say, "The Father then is to the Son, such as the brightness is to the fire, and the image to the shrub?" See I have understood the Father to be eternal; and the Son to X. [1] propter [2] proprietatem

SERM. LXVII. [117.B.] be coeternal with Him; nevertheless say we that He is as the brightness which is thrown out from and is less brilliant than the fire, or as the image which is reflected from and has less real existence than the shrub? No, but there is a thorough equality. "I do not believe it," he will say, "because thou hast not discovered a resemblance." Well then, believe the Apostle, because he was able to see what I have said. For he says, *He thought it not robbery to be equal with God.* Equality is [1]perfect likeness in every way. And what said he? *Not robbery.* Why? Because that is robbery which belongs to another.

Phil. 2, 6.

[1]conjungitur

14. Yet from these two comparisons, these two kinds, we may perhaps find in the creature a resemblance whereby we may understand how the Son is both coeternal with the Father, and in no respect less than He. But this we cannot find in one kind of resemblances singly: let us join both kinds together. How both kinds? One, of which they themselves give instances of resemblances, and the other, of which we gave. For they gave instances of resemblances from those things which are born in time, and are preceded in time by them of whom they are born, as man of man. He that is born first is greater in time; but yet man and man, that is of the same substance. For man begets a man, and a horse a horse, and a sheep a sheep. These beget after the same substance, but not after the same time. They are diverse in time, but not in nature diverse. What then do we praise here in this nativity? The equality of nature surely. But what is wanting? The equality of time. Let us retain the one thing which is praised here, that is, the equality of nature. But in the other kind of resemblances, which we gave from the brightness of the fire and the image of the shrub, you find not an equality of nature, you do find an equality of time. What do we praise here? Equality of time. What is wanting? Equality of nature. Join the things which you praise together. For in the creatures there is wanting something which you praise, in the Creator nothing can be wanting: because what you find in the creature, came forth from the Hand of the Creator. What then is there in things coeval? Must not that be given to God which you praise herein? But what is wanting must

not be attributed to that Sovereign Majesty, in the Which there is no defect. See I offer to you things begetting coeval with things begotten: in these you praise the equality of time, but find fault with the inequality[1] of nature. What you find fault with, do not attribute to God; what you praise, attribute to Him; so from this kind of resemblances you attribute to Him instead of a contemporaneousness a coeternity, that the Son may be coeternal with Him of Whom He was born. But from the other kind of resemblances, which itself too is a creature of God, and ought to praise the Creator, what do you praise in them? Equality of nature. You had before assigned coeternity by reason of the first distinction; by reason of this last, assign equality; and the nativity of the same substance is complete. For what is more mad, my brethren, than that I should praise the creature in any thing which does not exist in the Creator? In man I praise equality of nature, shall I not believe it in Him Who made man? That which is born of man is man; shall not that which is born of God, be That Which He is of Whom He was born? Converse have I none with works which God hath not made. Let then all the works of the Creator praise Him. I find in the one case a contemporaneousness, I get at the knowledge of a coeternity in the other. In the first I find an equality of nature, I understand an equality of substance in the other. In this then that is *wholly*, which in the other case is found in the several parts, and several things. It is then *wholly* here altogether, and not only what is in the creatures; I find it wholly here, but as being in the Creator, in so much higher a way, in that the one is visible, the Other Invisible; the one temporal, the Other Eternal; the one changeable, the Other Unchangeable; the one corruptible, the Other Incorruptible. Lastly, in the case of men themselves, what we find, man and man, are two men; here the Father and the Son are One God.

SERM. LXVII [117.B.]

[1] disparilitatem.

15. I render unspeakable thanks to our Lord God, that He hath vouchsafed, at your prayers, to deliver my infirmity from this most perplexed and difficult place. Yet above all things remember this, that the Creator transcends indescribably whatever we could gather from the creature, whether by the bodily senses, or the thought of the mind. But

SERM. LXVII. [117.B.] wouldest thou with the mind reach Him? Purify thy mind, purify thine heart. Make clean the eye whereby That, whatever It be, may be reached. For, *blessed are the clean in heart, for they shall see God.* But whilst the heart was not cleansed, what could be provided and granted more mercifully by Him, than that That Word of Whom we have spoken so great and so many things, and yet have spoken nothing worthy of Him; that That Word, *by Whom all things were made*, should become that which we are, that we might be able to attain to That Which we are not? For we are not God; but with the mind or the interior eye of the heart we can see God. Our eyes dulled by sins, blinded, enfeebled by infirmity, desire to see; but we are in hope, not yet in possession. We are the children of God. This saith John, who says, *In the beginning was the Word, and the Word was with God, and the Word was God;* he who lay on the Lord's Breast, who drew in these secrets from the Bosom of His Heart; he says, *Dearly beloved, we are the children of God, and it doth not yet appear what we shall be; we know that, when He shall appear, we shall be like Him, for we shall see Him as He is.* This is promised us.

Matt. 5, 8.

John 1, 1.

1 John 3, 2.

16. But in order that we may attain, if we cannot yet see God the Word, let us hear the Word made Flesh; seeing we are carnal, let us hear the Word Incarnate. For for this cause came He, for this cause took upon Him our infirmity, that thou mightest be able to receive the strong words of a God bearing thy weakness. And He is truly called "milk." For He giveth milk to infants, that He may give the meat of wisdom to them of riper years. Suck then now with patience, that thou mayest be fed to thy heart's most[1] eager wish. For how is even the milk, wherewith infants are suckled, made? Was it not solid meat on the table? But the infant is not strong enough to eat the meat which is on the table; what does the mother do? She turns the meat[2] into the substance of her flesh, and makes milk of it. Makes for us what we may be able to take. So the Word was made Flesh, that we little ones, who were indeed as infants with respect to food, might be nourished by milk. But there is this difference; that when the mother makes the food turned into flesh milk, the food is turned into milk; whereas the Word abiding Itself

[1] avidè

[2] incarnat

unchangeably assumed Flesh, that there might be, as it were, a tissue of the two. What He is, He did not corrupt or change, that in thy fashion He might speak to thee, not transformed and turned into man. For abiding unalterable, unchangeable, and altogether inviolable, He became what thou art in respect of thee, what He is in Himself in respect of the Father. SERM. LXVII. [117.B.]

17. For what doth He say Himself to the infirm, to the end that recovering that sight, they may be able in some measure to reach the Word by Whom all things were made? *Come unto Me, all ye that labour and are heavy laden, and I will refresh you. Take My yoke upon you, and learn of Me, that I am meek and lowly in heart.* What doth the Master, the Son of God, the Wisdom of God, by Whom all things were made, proclaim? He calleth the human race, and saith, *Come unto Me, all ye that labour, and learn of Me.* Thou wast thinking haply that the Wisdom of God would say, "Learn how I have made the heavens and the stars; how all things also were numbered in Me before they were made, how by virtue of unchangeable principles[1] your very hairs were numbered." Didst thou think that Wisdom would say these things, and such as these? No. But first that. *That I am meek and lowly in heart.* Lo, see here what ye can comprehend, brethren, it is surely a little thing. We are making our way to great things, let us receive the little things, and we shall be great. Wouldest thou comprehend the height of God? First comprehend the lowliness of God. Condescend to be humble for thine own sake, seeing that God condescended to be humble for thy sake too; for it was not for His own. Comprehend then the lowliness of Christ, learn to be humble, be loth to be proud. Confess thine infirmity, lie patiently before the Physician; when thou shalt have comprehended His lowliness, thou risest with Him; not as though He should rise Himself in that He is the Word; but thou rather, that He may be more and more comprehended by thee. At first thou didst understand falteringly and hesitatingly; afterwards thou wilt understand more surely and more clearly. He doth not increase, but thou makest progress, and He seemeth as it were to rise with thee. So it is, brethren. Believe the commandments of Mat.11, 28. 29.

[1] ratio-num

SERM. LXVII. [117.B.] God, and do them, and He will give you the strength of understanding. Do not put the last first[1], and, as it were, prefer knowledge to the commandments of God; lest ye be only the lower, and none the more firmly rooted. Consider a tree; first it strikes downwards, that it may grow up on high; fixes its root low in the ground, that it may extend its top to heaven. Does it make an effort to grow except from humiliation? And wouldest thou without charity comprehend these transcendent matters, shoot toward the heaven without a root? This were a ruin, not a growing. With *Christ* then *dwelling in your hearts by faith, be ye rooted and grounded in charity, that ye may be filled with all the fulness of God.*

[1] præsumatis

Eph. 3, 17 & 19.

SERMON LXVIII. [BEN. CXVIII.]

On the same words of the Gospel, John i. "In the beginning was the Word," &c.

1. ALL ye who are looking for a man's many words, understand the One Word of God, *In the beginning was the Word.* Now, *In the beginning God made the heaven and the earth.* But, *The Word was*, since we have heard, *In the beginning God made.* Acknowledge we in Him the Creator; for Creator is He Who made; and the creature what He made. For no creature which was made, *was*, as God the Word *was*, by Whom it was made, always. Now when we heard *The Word was*, with Whom was It? We understand the Father Who did not make nor create the Same Word, but begat Him. For, *In the beginning God made the heaven and the earth.* Whereby made He them? *The Word was, and the Word was with God;* but what kind of Word? Did it sound and so pass away? Was it a mere thought, and motion[2] of the mind? No. Was it suggested by memory, and uttered? No. What kind of Word then? Why dost thou look for many words from me? *The Word was God.* When we hear, *The Word was God*, we do not make a second God; but we

John 1, 1. Gen. 1, 1.

John 1, 2.

[2] volvebatur

understand the Son. For the Word is the Son of God. Lo, the Son, and What but God? For *The Word was God.* What the Father? God of course. If the Father is God and the Son God, do we make two Gods? God forbid. The Father is God, the Son God; but the Father and the Son One God. For the Only Son of God was not made, but born. *In the beginning God made the heaven and the earth;* but the Word was of the Father. Was the Word therefore made by the Father? No. *All things were made by Him.* If by Him all things were made, was He too made by Himself? Do not imagine that He by Whom thou hearest all things were made was Himself made among all things. For if He were made Himself, all things were not made by Him, but Himself was made among the rest. You say, "He was made;" what, by Himself? Who can make himself? If then He was made, how by Him were all things made? See, Himself too was made, as you say, not I, for that He was begotten, I do not deny. If then you say that He was made, I ask by what, by whom? By Himself? Then He *was*, before He was made, that He might make Himself. But if all things were made by Him, understand that He was not Himself made. If thou art not able to understand, believe, that thou mayest understand. Faith goes before; understanding follows after; since the Prophet says, *Unless ye believe, ye shall not understand. The Word was.* Look not for time in Him, by Whom times were made. *The Word was.* But you say, "There was a time that the Word was not." You say falsely; no where do you read this. But I do read for you, *In the beginning was the Word.* What look you for before the beginning? But if you should be able to find any thing before the beginning, this will be the beginning. He is mad who looks for any thing before the beginning. What then doth he say was before the beginning? *In the beginning was the Word.*

SERM. LXVIII. [118.B.]

ver. 3.

Is. 7, 9. Sept.

2. But you will say, "The Father both *was*, and was before the Word." What are you looking for? *In the beginning was the Word.* What you find, understand; seek not for what you are not able to find. Nothing is before the beginning. *In the beginning was the Word.* The Son is the Brightness of the Father. Of the Wisdom of the Father, Which

SERM. LXVIII. [118.B.] is the Son, it is said, *For He is the brightness of the Everlasting Light.* Are you seeking for a Son without a Father? Give me a light without brightness. If there was a time when the Son was not, the Father was a light obscure. For how was He not an obscure Light, if It had no brightness? So then the Father always, the Son always. If the Father always, the Son always. Do you ask of me, whether the Son were born? I answer, "born." For He would not be a Son if not born. So when I say, the Son always was, I say in fact was always born. And who understands, "Was always born?" Give me an eternal fire, and I will give thee an eternal brightness. We bless God Who hath given to us the holy Scriptures. Be ye not blind in the brightness of the light. Brightness is engendered of the Light, and yet the Brightness is Coeternal with the Light that engenders It. The Light always, its Brightness always. It begat Its Own Brightness; but was it ever without Its Brightness? Let God be allowed to beget an eternal Son. I pray you hear of Whom we are speaking; hear, mark, believe, understand. Of God are we speaking. We confess and believe the Son coeternal with the Father. But you will say, "When a man begets a Son, he that begets is the elder, and he that is begotten the younger." It is true; in the case of men, he that begets is the elder, and he that is begotten, the younger, and he arrives in time to his father's strength. But why, save that whilst the one grows, the other grows old? Let the father stand still a while, and in his growing the son will follow on him, and you will see him equal. But see, I give you whereby to understand this. Fire engenders a coeval brightness. Among men you only find sons younger, fathers older; you do not find them coeval: but as I have said, I shew you brightness coeval with its parent fire. For fire begets brightness, yet is it never without brightness. Since then you see that the brightness is coeval with its fire, suffer God to beget a Coeternal Son. Whoso understandeth, let him rejoice: but whoso understandeth not, let him believe. For the word of the Prophet cannot be disannulled;

Wisd. 7, 26.

Is. 7, 9. Sept. *Unless ye believe, ye shall not understand.*

SERMON LXIX. [BEN. CXIX.]

On the same words, John i. "In the beginning was the Word, &c."

1. THAT our Lord Jesus Christ in seeking lost man was made Man, our preaching has never withholden, and your faith has ever retained; and moreover, that this our Lord, Who for our sakes was made Man, was always God with the Father, and always will be, yea rather always Is; for where there is no succession of time, there is no "hath been" and "will be." For that of which it is said, "it hath been," is now no more; that of which it is said, "it will be," is not yet; but He always is, because He truly *is*, that is, is unchangeable. For the Gospel lesson has just now taught us a high and divine mystery. For this beginning of the Gospel St. John poured forth[1], for that he drank it in from the Lord's Breast. For ye remember, and it has been very lately read to you, how that this St. John the Evangelist lay in the Lord's Bosom. And wishing to explain this clearly, he says, "On the Lord's Breast;" that we might nnderstand what he meant, by "in the Lord's bosom." For what, think we, did he drink in who was lying on the Lord's Breast? Nay, let us not think, but drink[2]; for we too have just now heard what we may drink in. SERM. LXIX. [119.B.] i. [1] ructuavit John 13, 23. ver. 25. [2] non putemus sed potemus

2. *In the beginning was the Word, and the Word was with God, and the Word was God.* O glorious preaching! O[3] the result of the full feast of the Lord's Breast! *In the beginning was the Word.* Why seekest thou for what was before It? *In the beginning was the Word.* If the Word had been made, (for made indeed that was not by Which all things were made;) if the Word had been made, the Scripture would have said, "In the beginning God made the Word;" as it is said in Genesis, *In the beginning God made the heaven and the earth.* God then did not in the beginning make the Word; because, *In the beginning was the Word.* This Word which was in the beginning, where was It? Follow on, *And the Word was with God.* But from our daily hearing the words of men we are wont to think lightly of this name of "Word." In this case do not think lightly of the Name of "Word;" ii. John 1, 1. [3] sagi- nam Dominici pertoris eructuare Gen. 1, 1.

SERM. LXIX. [119.B.] *The Word was God. The Same*, that is the Word, *was in the beginning with God. All things were made by Him, and without Him was nothing made.*

iii. 3. Extend your hearts, help the poverty of my words. What I shall be able to express, give ear to; on what I shall not be able to express, meditate. Who can comprehend the abiding Word? All our words sound, and pass away. Who can comprehend the abiding Word, save He Who abideth in Him? Wouldest thou comprehend the abiding Word? Do not follow the current of the flesh. For this flesh is indeed a current; for it has none abiding. As it were from a kind of secret fount of nature men are born, they live, they die; or whence they come, or whither they go, we know not. It is a hidden water, till it issue from its source; it flows on, and is seen in its course; and again it is hidden in the sea. Let us despise this stream flowing on, running, disappearing, let us despise it. *All flesh is grass, and all the glory of flesh is as the flower of grass. The grass withereth, the flower falleth away.* Wouldest thou endure? *But the word of the Lord endureth for ever.*

Is. 40, 6. 7. Sept. 1 Pet. 1, 24, 5.

iv. 4. But in order to succour us, *The Word was made Flesh, and dwelt among us.* What is, *The Word was made Flesh?* The gold became grass. It became grass for to be burned; the grass was burned, but the gold remained; in the grass It perisheth not, yea, It changed the grass. How did It change it? It raised it up, quickened it, lifted it up to heaven, and placed it at the right Hand of the Father. But that it might be said, *And the Word was made Flesh, and dwelt among us*, let us recollect awhile what went before. *He came unto His Own, and His Own received Him not. But as many as received Him, to them gave He power to become the sons of God. To become*, for they *were* not; but He *was* Himself in the beginning. *He gave them* then *power to become the sons of God, to them that believe in His Name; who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.* Lo, born they are, in whatever age of the flesh they may be; ye see infants; see and rejoice. Lo, they are born; but they are born of God. Their mother's womb is the water of baptism.

John 1, 14. v. 11-14.

v. 5. Let no man in poorness of soul entertain this conceit,

and turn over such most beggarly thoughts in his mind, and say to himself, " How *in the beginning was the Word, and the Word was with God, and the Word was God: all things were made by Him;* and lo, *the Word was made flesh, and dwelt among us?*" Hear why it was done. *To those* we know *who believed on Him He hath given power to become the sons of God.* Let not those then to whom He hath given power to become the sons of God, think it impossible to become the sons of God. *The Word was made flesh, and dwelt among us.* Do not imagine that it is too great a thing for you to become the sons of God; for your sakes He became the Son of man, Who was the Son of God. If He was made, that He might be less, Who was more; can He not bring it to pass, that of that less which we were, we may be something more? He descended to us, and shall not we ascend to Him? For us He accepted our death, and shall He not give us His Life? For thee He suffered thy evil things, and shall He not give thee His good things? SERM. LXIX. [119.B.]

vi. 6. " But how," one will say, " can it be, that the Word of God, by Whom the world is governed, by Whom all things both were, and are created, should contract Himself into the womb of a Virgin; should abandon the world, and leave the Angels, and be shut up in one woman's womb?" Thou skillest not to conceive of things divine. The Word of God (I am speaking to thee, O man, I am speaking to thee of the omnipotence of the Word of God) could surely do all, seeing that the Word of God is omnipotent, at once remain with the Father, and come to us; at once in the flesh come forth to us, and lay concealed in Him. For He would not the less have been, if He had not been born of flesh. He *was* before His own flesh; He created His Own mother. He chose her in whom He should be conceived, He created her of whom He should be created. Why marvellest thou? It is God of Whom I am speaking to thee: *The Word was God.*

vii. 7. I am treating of the Word, and perchance the word of men may furnish somewhat like; though very unequal, far distant, in no way comparable, yet something which may convey a hint to you by way of resemblance. Lo, the word which I am speaking to you, I have had previously in my

SERM. LXIX. [119.B.] heart: it came forth to thee, yet it has not departed from me; that began to be in thee, which was not in thee; it continued with me when it went forth to thee. As then my word was brought forth to thy sense, yet did not depart from my heart; so That Word came forth to our senses, yet departed not from His Father. My word was with me, and it came forth into a voice: the Word of God was with the Father, and came forth into Flesh. But can I do with my voice that which He could do with His Flesh? For I am [1] tenere not master [1] of my voice as it flies; He is not only master of His Flesh, that It should be born, live, act; but even when dead He raised It up, and exalted unto the Father the Vehicle as it were in which He came forth to us. You may call the Flesh of Luke 10, 34. Christ a Garment, you may call It a Vehicle, and as perchance Himself vouchsafed to teach us, you may call It His Beast; for on this beast He raised him who had been wounded by robbers; lastly, as He said Himself more expressly, you may call It a Temple; This Temple knows death no more, Its seat is at the right Hand of the Father: in This Temple shall He come to judge the quick and dead. What He hath by precept taught, He hath by example manifested. What He hath in His own flesh shewn, that oughtest thou to hope for in thy flesh. This is faith; hold fast what as yet thou seest not. Need there is, that by believing thou abide firm in that thou seest not; lest when thou shalt see, thou be put to shame.

SERMON LXX. [CXX. BEN.]

On the same words of John i. "In the beginning was the Word," &c.

John 1, 1. 1. THE beginning of John's Gospel, *In the beginning was the Word.* Thus he begins, this he saw, and transcending the whole creation, mountains, air, the heavens, the stars, Thrones, Dominions, Principalities, Powers, all Angels, and Archangels, transcending all; he saw the Word in the beginning, and drank It in. He saw above every creature,

he drank in from the Lord's Breast. For this same Saint John the Evangelist is he whom Jesus specially loved; insomuch that he lay on His Breast at supper. There was this secret, that therefrom might be drunk in, what in the Gospel was to be poured forth. Happy they who hear and understand. Of the next degree of blessedness are they who though they understand not, believe. For how great a thing it is to see This Word of God, who can explain in human words? SERM. LXX. [120.B.]

2. Lift up your hearts, my brethren, lift them up as best ye can; whatsoever occurs to you from the idea of any body whatsoever, reject. If the Word of God occurs to you under the idea of the light of this sun, expand, extend it how you will, set no bounds in your thought to that light; it is nothing to the Word of God. Whatsoever of this sort the mind conceives, is less in one part than in the whole. Of the Word conceive as Whole every where. Understand ye what I say; because of my stress of time I am limiting myself as much as I can for your sakes. Understand ye what I say. Lo, this light from heaven, which is called by the name of the sun, when it comes forth, it enlightens the earth, unfolds the day, developes forms, distinguishes colours. Great blessing it is, great gift of God to all mortal men; let His works magnify Him. If the sun is so beauteous, what more beauteous than the sun's Maker? And yet look, brethren; lo, he pours his rays through the whole earth; penetrates open places, the closed resist him; he sends his light through windows, can he also through a wall? To the Word of God all is open, from the Word of God nothing is hid. Observe another difference, how far from the Creator is the creature, especially the bodily creature. When the sun is in the East, it is not in the West. Its light indeed shed from that vast body reaches even to the West; but itself is not there. When it begins to set, then it will be there. When it rises, it is in the East; when it sets, it is in the West. By these operations of his, it has given name to those quarters. Because it is in the East when it rises at the East, it has made it be called the Rising Sun; because it is at the West when it sets at the West, it has made it be called the Setting Sun. At night it is no where seen. Is the Word of God so? When It is in the East, is It not in the West; or when

SERM. LXX. [120.B.] It is in the West, is It not in the East? or does It ever leave the earth, and go under or behind the earth? It is Whole every where. Who can in words explain this? Who see it? By what means of proof shall I establish to you what I say? I am speaking as a man, it is to men I speak; I am speaking as one weak, to men weaker am I speaking. And yet, my brethren, I am bold to say that I do in some sort see what I am saying to you, though *through a glass*, or *darkly*, I do in some sort understand even within my heart a word touching this thing. But it seeks to go forth to you, and finds no meet vehicle. The vehicle of the word is the sound of the voice. What I am saying within mine own self I seek to say to you, and words fail. For I wish to speak of the Word of God. How great a Word, What kind of Word? *All things were made by Him.* See the works, and stand in awe of the Worker. *All things were made by Him.*

John 1, 3.

3. Return with me, O human infirmity, return, I say. Let us comprehend these human things if we can. We are men, I who speak, am a man, and to men I speak, and utter the sound of my voice. I convey the sound of my voice to men's ears, and by the sound of my voice I somehow through the ear lay up understanding also in the heart. Let us then speak on this point what and how we can, let us comprehend it. But if we have not ability to comprehend even this, in respect of the Other what are we? Lo, ye are listening to me; I am speaking a word. If any one goes out from us, and is asked outside what is being done here, he answers, "The Bishop is speaking a word." I am speaking a word of the Word. But what a word, of What a Word? A mortal word, of the Word Immortal; a changeable word, of the Word Unchangeable; a passing word of the Word Eternal. Nevertheless, consider my word. For I have told you already, the Word of God is Whole every where. See, I am speaking a word to you; what I say reaches to all. Now that what I am saying might come to you all, did ye divide what I say? If I were to feed you, to wish to fill not your minds, but your bodies, and to set loaves before you to be satisfied therewith; would ye not divide my loaves among you? Could my loaves come to every one of you? If they came to one only, the rest

would have none. But now see, I am speaking, and ye all receive. Nay, not only all receive, but all receive it whole. It comes whole to all, to each whole. O the marvels of my word! What then is the Word of God? Hear again. I have spoken; what I have spoken, has gone forth to you, and has not gone away from me. It has reached to you, and has not been separated from me. Before I spake, I had it, and ye had not; I spake, and ye began to have, and I lost nothing. O the marvel of my word! What then is the Word of God? From little things form conjectures of things great. Consider earthly things, laud the heavenly. I am a creature, ye are creatures; and such great miracles are done with my word in my heart, in my mouth, in my voice, in your ears, in your hearts. What then is the Creator? O Lord, hear us. Make us, for that Thou hast made us. Make us good, for that Thou hast made us enlightened men. These white-robed, enlightened ones hear Thy word by me. For enlightened by Thy grace they stand before Thee. *This is the day which the Lord hath made.* Only let them labour, let them pray for this, that when these days shall have gone by, they may not become darkness, who have been made the light of the wonders and the blessings of God.

SERM. LXX. [120 B.]

Ps. 118, 24.

SERMON LXXI. [BEN. CXXI.]

On the words of the Gospel, John i. "The world was made by Him," &c.

1. BY the Lord *was the world made, and the world knew Him not.* What world was made by Him, what world knew Him not? For it is not the same world that was made by Him, which knew Him not. What is the world that was made by Him? The heaven and earth. How did not the heaven know Him, when at His Passion the sun was darkened? How did not the earth know Him, when as He hung upon the Cross, it quaked? But *the world knew Him not*, whose prince he is, of whom it is said, *Behold, the prince of this world cometh, and findeth nothing in me.* Wicked men are called the world; unbelieving men are called the world. They have gotten their name from that they love. By the love of God we are

John 1, 10.

John 14, 30.

SERM. LXXI. [121.B.] made Gods; so by the love of the world, we are called the world. But *God was in Christ reconciling the world unto Himself. The world* then *knew Him not.* What? "all men?"

2 Cor. 5, 19.

John 1, 11. 2. *He came unto His Own, and His Own received Him not.* All things are His, but they are called His Own, from among whom His mother was, among whom He had taken Flesh, to whom He had sent before the heralds of His advent, to whom He had given the law, whom He had delivered from the Egyptian bondage, whose father Abraham according to the flesh He elected. For He said truth, *Before Abraham was, I am.* He did not say, "Before Abraham was," or "before Abraham was made, I was made." For *in the beginning the Word was*, not, "was made." So then *He came unto His Own*, He came to the Jews. *And His Own received Him not.*

John 8, 58.

John 1, 12. 3. *But as many as received Him.* For of course the Apostles were there, who *received Him.* There were they who carried branches before His beast. They went before and followed after, and spread their garments, and cried with a loud voice, *Hosanna to the Son of David, Blessed is He That cometh in the Name of the Lord.* Then said the Pharisees unto Him, "Restrain the children, that they cry not out so unto Thee." And He said, *If these shall hold their peace, the stones will cry out.* Us He saw when He spake these words; *If these shall hold their peace, the stones will cry out.* Who are stones, but they who worship stones? If the Jewish children shall hold their peace, the elder and the younger Gentiles shall cry out. Who are the stones, but they of whom speaketh that very John, who came *to bear witness of the Light?* For when he saw these self-same Jews priding themselves on their birth from Abraham, he said to them, *O generation of vipers.* They called themselves the children of Abraham; and he addressed them, *O generation of vipers.* Did he do Abraham wrong? God forbid! He gave them a name from their character. For that if they were the children of Abraham, they would imitate Abraham; as He too telleth them who say to Him, *We be free, and were never in bondage to any man; we have Abraham for our father.* And He said, *If ye were Abra-*

Mat.21, 9.

Luke19, 39. 40.

John 1, 8.

Matt. 3, 7.

John 8, 33.

v.39.&c.

ham's children, ye would do the deeds of Abraham. Ye wish to kill Me, because I tell you the truth. This did not Abraham. Ye were of his stock, but ye are a degenerate stock. So then what said John? *O generation of vipers, who hath warned you to flee from the wrath to come?* Because they came to be baptized with the baptism of John unto repentance. *Who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance. And say not in your hearts, We have Abraham to our father. For God is able of these stones to raise up children unto Abraham.* For God is able of these stones which he saw in the Spirit; to them he spake; he foresaw us; *For God is able of these stones to raise up children unto Abraham.* Of what stones? *If these shall hold their peace, the stones will cry out.* Ye have just now heard, and cried out. It is fulfilled, *The stones shall cry out.* For from among the Gentiles we came, in our forefathers we worshipped stones. Therefore are we called dogs too. Call to mind what that woman heard who cried out after the Lord, for she was a Canaanitish woman, a worshipper of idols, the handmaid of devils. What said Jesus to her? *It is not good to take the children's bread, and to cast it to dogs.* Have ye never noticed, how dogs will lick the greasy stones? So are all the worshippers of images. But grace has come to you. *But as many as received Him, to them gave He power to become the sons of God.* See ye have here some just now born: to them hath He *given power to become the sons of God.* To whom hath He given it? *To them that believe in His Name.*

SERM. LXXI. [121.B.]

Luke 3, 7. &c.

Mat. 15, 26.

4. And how do they become the sons of God? *Who were born, not of blood, nor of the will of man, nor of the will of the flesh, but of God.* Having received power to become the sons of God, they are born of God. Mark then: They are born of God, *not of blood*, like their first birth, like that wretched birth, issuing out of wretchedness. But they who are born of God, what *were* they? whereby were they first born? Of blood; of the joint blood of the male and female, of the carnal union of male and female, from this were they born. From whence now? They are born of God.

John 1, 13.

SERM. LXXI. [121.B.] The first birth of the male and female; the second birth of God and the Church.

5. Lo, they are born of God; whereby is it brought to pass that they should be born of God, who were first born of men? Whereby is it brought to pass, whereby? *And the Word was made Flesh, that It might dwell among us.* Wondrous exchange; He made Flesh, they spirit. What is this? What condescension is here, my brethren! Lift up your minds to the hope and comprehension of better things. Give not yourselves up to worldly desires. *Ye have been bought with a Price;* for your sakes the Word was made Flesh; for your sakes He Who was the Son of God, was made the Son of man: that ye who were the sons of men, might be made sons of God. What was He, what was He made? What were ye, what were ye made? He was the Son of God. What was He made? The Son of man. Ye were the sons of men. What were ye made? The sons of God. He shared with us our evil things, to give us His good things. But even in that He was made the Son of man, He is different much from us. We are the sons of men by the lust of the flesh; He the Son of man by the faith of a virgin. The mother of any other man whatever conceives by a carnal union; and every one is born of human parents, his father and his mother. But Christ was born of the Holy Ghost, and the Virgin Mary. He came to us, but from Himself departed not far; yea from Himself as God He departed never; but added what He was to our nature. For He came to that which He was not, He did not lose What He was. He was made the Son of man; but did not cease to be the Son of God. Hereby the Mediator, in the middle. What is, "in the middle?" Neither up above, nor down below. How neither up above, nor down below? Not above, since He is Flesh; not below, since He is not a sinner. But yet in so far as He is God, above always. For He did not so come to us, as to leave the Father. From us He went, and did not leave us; to us will He come again, and will not leave Him.

ver 14.

1 Cor. 6, 20.

SERMON LXXII. [BEN. CXXII.]

On the words of the Gospel, John i. "When thou wast under the fig-tree, I saw thee," &c.

1. WHAT we have heard said by the Lord Jesus Christ to Nathanael, if we understand it aright, does not concern him only. For our Lord Jesus saw the whole human race under the fig-tree. For in this place it is understood that by the fig-tree He signified sin. Not that it always signifies this, but as I have said in this place, in that fitness of significancy, in which ye know that the first man, when he sinned, covered himself with fig leaves. For with these leaves they covered their nakedness when they blushed for their sin; and what God had made them for members, they made for themselves occasions of shame. For they had no need to blush for the work of God; but the cause of sin preceded shame. If iniquity had not gone before, nakedness would never have been put to the blush. For *they were naked, and were not ashamed.* For they had committed nothing to be ashamed for. But why have I said all this? That we may understand that by the fig-tree sin is signified. What then is, *when thou wast under the fig-tree, I saw thee?* When thou wast under sin, I saw thee. And Nathanael looking back upon what had occurred, remembered that he had been under a fig-tree, where Christ was not. He was not there, that is, by His Bodily Presence; but by His knowledge in the Spirit where is He not? And because he knew that he was under the fig-tree alone, where the Lord Christ was not; when He said to him, *When thou wast under the fig-tree, I saw thee;* he both acknowledged the Divinity in Him, and cried out, *Thou art the King of Israel.* SERM. LXXII. [122. B.] i. Gen 3, 7. Gen. 2, 25. John 1, 48. ver. 49.

2. The Lord said, *Because I said unto thee, I saw thee when thou wast under the fig-tree, marvellest thou? thou shalt see greater things than these.* What are these greater things? And he said, *Ye shall see heaven open, and the Angels of God ascending and descending upon the Son of Man.* Let us call to mind the old story written in the sacred Book. I mean in Genesis. When Jacob slept at a ver. 50. ii. ver. 51. Gen.28, 11.

SERM. LXXII. [122.B.] certain place, he put a stone at his head; and in his sleep he saw a ladder reaching from earth even unto heaven; and the Lord was resting upon it; and Angels were ascending and descending by it. This did Jacob see. A man's dream would not have been recorded, had not some great mystery been figured in it, had not some great prophecy been to be understood in that vision. Accordingly, Jacob himself, because he understood what he had seen, placed a stone there, and anointed it with oil. Now ye recognise the anointing; recognise The Anointed also. For He is *the Stone Which the builders rejected; He was made the Head of the corner.* He is the Stone of Which Himself said, *Whosoever shall stumble against This Stone shall be shaken; but on whomsoever That Stone shall fall, It will crush him.* It is stumbled against as It lies on the earth; but It will fall on him, when He shall come from on high to judge the quick and dead. Woe to the Jews, for that when Christ lay low in His humility, they stumbled against Him. *This Man*, say they, *is not of God, because He breaketh the sabbath day. If He be the Son of God, let Him come down from the cross.* Madman, the stone lies on the ground, and so thou deridest It. But since thou dost deride It, thou art blind; since thou art blind, thou stumblest; since thou stumblest, thou art shaken; since thou hast been shaken by It as It now lies on the ground, hereafter shalt thou be crushed by It as It falls from above. Therefore Jacob anointed the stone. Did he make an idol of it? He shewed[1] a meaning in it, but did not adore it. Now then give ear, attend to this Nathanael, by the occasion of whom the Lord Jesus hath been pleased to explain to us Jacob's vision.

Ps. 118, 22.

Matt. 21, 44.

John 9, 16.

Matt. 27, 40.

[1] significavit

iii. 3. Ye that are well instructed in the school of Christ, know that this Jacob is Israel too. They are two names; for they are one man. His first name Jacob, which is by interpretation supplanter, he received when he was born. For when those twins were born, his brother Esau was born first; and the hand of the younger was found on the elder's foot. He held his brother's foot who preceded him in his birth, and himself came after. And because of this occurrence, because he held his brother's heel[2], he was called Jacob, that is, Supplanter. And afterwards, when he was

Gen. 25, 25. 26.

[2] plantam

returning from Mesopotamia, the Angel wrestled with him in the way. What comparison can there be between an Angel's and a man's strength? Therefore it is a mystery, a sacrament, a prophecy, a figure; let us therefore understand it. For consider the manner of the struggle too. While he wrestleth, Jacob prevailed against the Angel. Some high meaning is here. And when the man had prevailed against the Angel, he kept hold of Him; yes, the man kept hold of Him Whom he had conquered. And said to Him, *I will not let Thee go, except Thou bless me.* When the conqueror was blessed by the Conquered, Christ was figured. So then that Angel, Who is understood to be the Lord Jesus, saith to Jacob, *Thou shalt not be any more called Jacob, but Israel shall thy name be*, which is by interpretation, "Seeing God." After this he touched the sinew of his thigh, the broad part, that is, of the thigh, and it dried up; and Jacob became lame. Such was He Who was conquered. So great power had this Conquered One, as to touch the thigh, and make lame. It was then with His Own will that He was conquered. For He *had power to lay down* His strength, *and He had power to take It up.* He is not angry at being conquered, for He is not angry at being crucified. For He even blessed him, saying, *Thou shalt not be called Jacob, but Israel.* Then the "supplanter" was made "the seer of God." And He touched, as I have said, his thigh, and made him lame. Observe in Jacob the people of the Jews, those thousands who followed and went before the Lord's beast, who in concert with the Apostles worshipped the Lord, and cried out, *Hosanna to the Son of David, Blessed is He that cometh in the Name of the Lord.* Behold Jacob blessed. He has continued lame until now in them who are at this day Jews. For the broad part of the thigh signifies the multitude of increase. Of whom the Psalm, when it prophesied that the Nations should believe, speaketh, saying, *A people whom I have not known, hath served Me; by the hearing of the ear it hath obeyed Me.* I was not there, and I was heard; here I was, and I was killed. *A people whom I have not known, hath served Me; by the hearing of the ear it hath obeyed Me.* Therefore, *faith cometh by hearing, and hearing by the word of Christ.* And it goes

SERM. LXXII. [122. B.]

Gen. 32, 24.

Gen. 32, 26.

Gen. 35, 10.

John 10, 18.

Matt. 21, 9.

Ps. 17, 45. 46. Sept. 18; 44, 45. E. V.

Rom. 10, 17.

SERM. LXXII. [122.B.] on, *The strange children have lied unto Me;* concerning the Jews. *The strange children have lied unto Me, the strange children have faded away and have halted from their paths.* I have pointed out Jacob to you, Jacob blessed and Jacob lame.

iv. 4. But as arising out of this occasion, this must not be passed over, which may haply of itself perplex some of you; with what design is it, that when this Jacob's grandfather Abraham's name was changed, (for he too was first called Gen. 17, 5. Abram, and God changed his name, and said, *Thou shalt not be called Abram, but Abraham;*) from that time he was not called Abram. Search in the Scriptures, and you will see that before he received another name, he was called only Abram; after he received it, he was called only Abraham. But this Jacob, when he received another name, heard the Gen. 32, 28; 35, 10. same words, *Thou shalt not be called Jacob, but Israel shalt thou be called.* Search the Scriptures, and see how that he was always called both, both Jacob and Israel. Abram after he had received another name, was called only Abraham. Jacob after he had received another name, was called both Jacob and Israel. The name of Abraham was to be developed in this world; for here he was made the father of many nations, whence he received his name. But the name of Israel relates to another world, where we shall see God. Therefore the people of God, the Christian people in this present time, is both Jacob and Israel, Jacob in fact, Israel in hope. For the younger people is called the Supplanter of its brother the elder people. What! have we supplanted the Jews? No, but we are said to be their supplanters, for that for our sakes they were supplanted. If they had not been blinded, Christ would not have been crucified; His precious Blood would not have been shed; if that Blood had not been shed, the world would not have been redeemed. Because then their blindness hath profited us, therefore hath the elder brother been supplanted by the younger, and the younger is called the Supplanter. But how long shall this be?

v. 5. The time will come, the end of the world will come, and all Israel shall believe; not they who now are, but their children who shall then be. For these present walking in their own

ways, will go to their own place, will pass on to everlasting damnation. But when they shall have been made all one people, that shall come to pass which we sing, *I shall be satisfied when Thy glory shall be manifested.* When the promise which is made to us, that we *see face to face,* shall come. *Now we see through a glass darkly,* and *in part;* but when both people, now purified, now raised again, now crowned, now changed into an immortal form, and into everlasting incorruption, shall see God face to face, and Jacob shall be no more, but there shall be Israel only; then shall the Lord see him in the person of this holy Nathanael, and shall say, *Behold an Israelite indeed, in whom is no guile.* When thou dost hear, *Behold an Israelite indeed;* let Israel come into thy mind; when Israel shall come into thy mind, let his dream come into thy mind, in which he saw a ladder from earth even to heaven, the Lord standing upon it, the Angels of God ascending and descending. This dream did Jacob see. But after this he was called Israel; that is, some little time after as he came from Mesopotamia, and on his journey. If then Jacob saw the ladder, and he is also called Israel; and this Nathanael is an *Israelite indeed, in whom is no guile;* therefore when he wondered because the Lord said to him, *I saw thee under the fig-tree;* did He say to him, *Thou shalt see greater things than these.* And so He announced to him Jacob's dream. To whom did He announce it? To him whom He called *an Israelite, in whom was no guile.* As if He had said, "His dream, by whose name I have called thee, shall be manifested in thee; make no haste to wonder, *thou shalt see greater things than these. Ye shall see heaven open, and the Angels of God ascending and descending unto the Son of Man.*" See what Jacob saw; see why Jacob anointed the stone with oil; see why Jacob prophetically signified and prefigured the Anointed One. For that action was a prophecy.

SERM. LXXII. [122.B.] Ps. 16, 15. Sept. 17. E.V. 1 Cor. 13, 12. John 1, 47. v. 48. v. 50. v. 51.

6. Now I know what you are waiting for; I understand what you would hear from me. This too will I briefly declare, as the Lord enableth me; *ascending and descending unto the Son of Man.* How—if they descend to Him, He is here; if they ascend to Him, He is above. But if they ascend to Him, and descend to Him, He is at once above vi.

SERM. LXXII. [122.B.] and here. It cannot any way possibly be, that they should ascend to Him, and descend to Him, unless He be both there whither they ascend, and here whither they descend—How do we prove that He is both there, and that He is here? Let Paul, who was first Saul, answer us. He found it by experience, when he was first a persecutor, and afterwards became a preacher; first Jacob, afterwards Israel; who was himself too *of the stock of Israel, of the tribe of Benjamin*. In him let us see Christ above, Christ below. First, the very Voice of the Lord from heaven shews this; *Saul, Saul, why persecutest thou Me?* What! had Paul ascended into heaven? Had Paul so much as cast a stone into heaven? He was persecuting the Christians, binding them, haling them to be put to death, searching them out in every place where they lay hid, when they were found on no consideration sparing them. To whom the Lord Christ saith, *Saul, Saul.* Whence crieth He? From heaven. Therefore He is above. *Why persecutest thou Me?* Therefore He is below. Thus have I explained all, though briefly, yet as well as I could to you, Beloved. I have ministered to you according to my duty, and now for your duty, do ye think upon the poor. Let us turn to the Lord, &c.

Phil. 3, 5.

Acts 9, 4.

SERMON LXXIII. [BEN. CXXIII.]

On the words of the Gospel, John ii. "And both Jesus was called and His disciples to the marriage."

1. 1. YE know, brethren, for ye have learnt it as believing in Christ, and continually too do we by our ministry impress it upon you, that the humility of Christ is the medicine of man's swollen pride. For man would not have perished, had he not been swollen up through pride. For *pride*, as saith the Scripture, *is the beginning of all sin*. Against the beginning of sin, the beginning of righteousness was necessary. If then pride be the beginning of all sin, whereby should the swelling of pride be cured, had not God vouchsafed to humble Himself? Let man blush to be proud, seeing that

Eccles. 10, 13.

God hath humbled Himself. For when man is told to humble himself, he disdains it; and when men are injured, it is pride that makes them wish to be avenged. Forasmuch as they disdain to humble themselves, they wish to be avenged; as if another's punishment could be any profit to any man. One who has been hurt and suffered wrong wishes to be avenged; he seeks his own remedy from another's punishment, and gains a great torment. The Lord Christ therefore vouchsafed to humble Himself in all things, shewing us the way; if we but think meet to walk thereby. SERM. LXXIII. [123.B.]

2. Among His other acts, lo, the Virgin's Son comes to the marriage; Who being with the Father instituted marriage. As the first woman, by whom came sin, was made of a man without a woman; so the Man by Whom sin was done away, was made of a woman without a man. By the first we fell, by the other we rise. And what did He at this marriage? Of water He made wine. What greater sign of power? He Who had power to do such things, vouchsafed to be in need. He who made of water wine, could also have of stones made bread. The power was the same; but then the devil tempted Him, therefore Christ did it not. For ye know that when the Lord Christ was tempted, the devil suggested this to Him. For He was an hungred, since this too He vouchsafed to be, since this too made part of His Humiliation. The Bread was hungry, as the Way fainted, as saving Health was wounded, as the Life died. When then He was an hungred as ye know, the tempter said to Him, *If Thou be the Son of God, command that these stones be made bread.* And He made answer to the tempter, teaching thee to answer the tempter. For to this end does the general fight, that the soldiers may learn. What answer did He make? *Man doth not live by bread alone, but by every word of God.* And He did not make bread of the stones, Who of course could as easily have done it, as He made of water wine. For it is an exercise of the same power to make bread of stone; but He did it not, that He might despise the tempter's will. For no otherwise is the tempter overcome, but by being despised. And when He had overcome the devil's temptation, *Angels came and ministered to Him.* He then Who ii. Matt. 4, 3. v. 4. v. 11.

SERM. LXXIII. [123. B.] had so great power, why did He not do the one, and do the other? Read, yea, recollect what thou hast just heard, when He did this, when, that is, He made of the water wine; what did the Evangelist add? *And His disciples believed on Him.* Would the devil on the other occasion have believed on Him?

John 2, 11.

iii. 3. He then Who could do so great things, was hungry, and athirst, was wearied, slept, was apprehended, beaten, crucified, slain. This is the way; walk by humility, that thou mayest come to eternity. Christ-God is the Country whither we go; Christ-Man is the Way whereby we go. To Him we go, by Him we go; why fear we lest we go astray? He departed not from the Father; and came to us. He sucked the breasts, and He contained the world. He lay in the manger, and He fed the Angels. God and Man, the same God Who is Man, the same Man Who is God. But not God in that wherein He is Man. God, in that He is the Word; Man, in that the Word was made Flesh; by at once continuing to be God, and by assuming man's Flesh; by adding what He was not, not losing what He was. Therefore henceforward, having now suffered in this His humiliation, dead, and buried, He has now risen again, and ascended into heaven, there He is, and sitteth at the right Hand of the Father: and here He is needy in His poor. Yesterday too I set this forth to your Affection by occasion of what He said to Nathanael, *Thou shalt see a greater thing than this. For I say unto you, Ye shall see Heaven open, and the Angels of God ascending and descending unto the Son of Man.* We searched out what this meant, and spake at some length; must we recapitulate the same to-day? Let those who were present remember; yet I will briefly run over it.

John 1, 50. 51.

iv. 4. He would not say, *ascending unto the Son of Man*, unless He were above; He would not say, *descending unto the Son of Man*, unless He were also below. He is at once above, and below; above in Himself, below in His; above with the Father, below in us. Whence also was that Voice to Saul, *Saul, Saul, why persecutest thou Me?* He would not say, *Saul, Saul*, unless that He was above. But Saul was not persecuting Him above. He then Who was above would not have said, *Why persecutest thou Me?* unless He

Acts 9, 4.

were below also. Fear Christ above; recognise Him below. Have Christ above bestowing His bounty, recognise Him here in need. Here He is poor, there He is rich. That Christ is poor here, He tells us Himself for me, *I was an hungred, I was thirsty, I was naked, I was a stranger, I was in prison.* And to some He said, *Ye have ministered unto Me,* and to some He said, *Ye have not ministered unto Me.* Lo, we have proved Christ poor; that Christ is Rich, who knows not? And even here it was a property of these riches to turn the water into wine. If he who has wine is rich, how rich is He Who maketh wine? So then Christ is rich and poor; as God, rich; as Man, poor. Yea rich too now as Very Man He hath ascended into heaven, sitteth at the right Hand of the Father; yet still He is poor and hungry here, thirsty, and naked.

SERM. LXXIII. [123.B.]

Mat. 25, 35. &c.

5. What art thou? Rich, or poor? Many tell me, I am poor; and they tell the truth. I recognise some poor having something, and some having want. But some have much gold and silver. O that they would acknowledge themselves poor! Poor they will acknowledge themselves, if they acknowledge the poor about them. For how is it? How much soever thou hast, thou rich man whosoever thou art, thou art God's beggar. The hour of prayer comes, and there I prove thee. Thou makest thy petition. How art thou not poor, who makest thy petition? I say more, Thou makest petition for bread. Wilt thou not have to say, *Give us our daily bread?* Thou, who askest for daily bread, art thou poor, or rich? And yet Christ saith to thee, "Give Me of that which I have given thee? For what didst thou bring here, when thou camest hither? All things that I created, thyself created hast found here; nothing didst thou bring, nothing shalt thou take away. Why wilt thou not give Me of Mine Own? For thou art full, and the poor man is empty. Look at your first origin; naked were ye both born. Thou too then wast born naked. Great store hast thou found here; didst thou bring ought with thee? I ask for Mine Own; give, and I will repay. Thou hast found Me a bountiful giver, make Me at once thy debtor. It is not enough to say, 'Thou hast found Me a bountiful giver, make Me at once thy debtor;' let Me regard thee as lending upon interest. Thou givest

v.

Matt. 6, 11.

SERM. LXXIII. [123.B.] me but little, I will repay more. Thou givest me earthly things, I will repay heavenly. Thou givest me temporal things, I will restore eternal. I will restore thee to thyself, when I shall have restored thee unto Me."

SERMON LXXIV. [BEN. CXXIV.]

On the words of the Gospel, John v. "Now there is at Jerusalem by the sheep gate a pool," &c.

i. 1. THE lesson of the Gospel has just sounded in our ears, and made us intent to know what is the meaning of what has been read. This, I suppose, is looked for from me, this I promise, by the Lord's assistance, to explain as well as I can. For without doubt it is not without a meaning, that those miracles were done, and something they figured out to us bearing on eternal saving[a] health. For the health of the body which was restored to this man, of how long duration was it? *For what is your life?* saith Holy Scripture; *it is a vapour that appeareth for a little time, and then vanisheth away.* Therefore in that health was restored to this man's body for a time, some enduringness was restored to a vapour. So then this is not to be valued much; *Vain is the health of man.* And, brethren, recollect that Prophetical and Evangelical testimony, for it is read in the Gospel; *All flesh is grass, and all the glory of flesh as the flower of grass; the grass withereth, the flower falleth away, the Word of the Lord endureth for ever.* The Word of the Lord communicateth glory even to the grass, and no transitory glory; for even to flesh He giveth immortality.

James 4, 14.

Ps. 60, 11.

Is. 40, 6. 7. James 1, 10. 1 Pet. 1, 24. 25.

ii. 2. But first passeth away the tribulation of this life, out of which He giveth us help, to Whom we have said, *Give us help from tribulation.* And all this life is indeed a tribulation to the understanding. For there are two tormentors

Ps. 60, 11.

[a] Throughout this chapter there is the double meaning in the original of *salus* for *health* and *salvation*.

of the soul, torturing it not at once, but alternating their tortures. These two tormentors' names are, Fear and Sorrow. When it is well with thee, thou art in fear; when it is ill, thou art in sorrow. This world's prosperity, whom doth it not deceive, its adversity not break? In this grass, and in the days of grass, the surer way must be kept to, the Word of God. For when it had been said, *All flesh is grass, and all the glory of flesh as the flower of grass, the grass withereth, the flower falleth away;* as though we should ask, "What hope has grass? what stability the flower of grass?" it is said, *but the Word of the Lord endureth for ever.* And whence, you will say, is that Word to me? *The Word was made Flesh, and dwelt among us.* For the Word of the Lord saith to thee, "Do not reject My promise, for I have not rejected thy grass." This then that the Word of the Lord hath granted to us, that we might hold to Him, that we might not pass away with the flower of grass; this, I say, that He hath granted to us, that the Word should be made Flesh, taking Flesh, not changed into flesh, abiding, and assuming, abiding What He was, assuming what He was not; this, I say, that He hath granted to us, that pool also signifies. SERM. LXXIV. [124. B.] John 1, 14. John 5. iii.

3. I am speaking briefly. That water was the Jewish people; the five porches, were the Law. For Moses wrote five books. Therefore was the water enclosed by five porches, as that people was held in by the Law. The troubling of the water, is the Lord's Passion among that people. He who descended was healed, and only one; for this is unity. Whosoever are offended at the Passion of Christ are proud; they will not descend, they are not healed. And, say they, "Am I to believe that God was Incarnate, that God was born of a woman, that God was crucified, scourged, dead, wounded, buried? "Be it far from me to believe this of God, it is unworthy of Him." Let the heart speak, not the neck. To the proud the humiliation of the Lord seems unworthy of Him, therefore is saving health from such far off. Lift not thyself up; if thou wouldest be made whole, descend. Well might piety be alarmed, if Christ in the flesh subject to change were only spoken of. But now the truth sets forth to thee, Christ Unchangeable in His Nature as the Word. For, *In the beginning was the Word, and the Word* John 1, 1.

SERM. LXXIV. [124.B.] *was with God;* not a word to sound, and so pass away; for *the Word was God.* So then thy God endureth unchangeable. O true piety; thy God endureth, fear not; He doth not perish, and through Him, thou too dost not perish. He endureth, He is born of a woman, but in the Flesh. The Word made even His Mother. He Who was before He was made, made her in whom He was to be made Himself. He was an infant, but in the Flesh. He sucked, He grew, He took nourishment, He ran through the several stages of life, He came to man's estate, but in the Flesh. He was wearied, and He slept, but in the Flesh. He suffered hunger and thirst, but in the Flesh. He was apprehended, bound, scourged, assailed with railings, crucified finally, and killed, but in the Flesh. Why art thou alarmed? *The Word of the Lord endureth for ever.* Whoso rejecteth this humiliation of God, doth not wish for healing from the deadly swelling of pride.

iv. 4. So then by His Flesh did the Lord Jesus Christ grant hope to our flesh. For He took on Him what we knew well in this earth, what aboundeth here, to be born, and to die. To be born and to die, abounded here; to rise again and to live for ever, was not here. Poor earthly merchandize found He here, He brought here strange and heavenly. If thou art alarmed at death, love the resurrection. He hath given thee help out of tribulation; for vain thy health had ever been. Let us acknowledge therefore and love the saving health in this world strange, that is, health everlasting, and live we in this world as strangers. Let us think that we are but passing away, so shall we be sinning less. Let us rather give thanks to our Lord God, that He hath been pleased that the last day of this life should be both near and uncertain. From the earliest infancy even to decrepit old age, it is but a short span. If Adam had died to-day, what would it have profited him, that he had lived so long? What "long time" is there in that in which there is an end? No one recalleth yesterday; to-day is pressed on by to-morrow, that it may pass away. In this little span let us live well, that we may go whence we may not pass away. And now even as we are talking, we are indeed passing away. Our words run on, and the hours fly by; so does our age, so our actions, so our

honours, so our misery, so our happiness here below. All passeth away, but let us not be alarmed; *The Word of God endureth for ever.* Let us turn to the Lord, &c. SERM. LXXIV. [124.B.]

SERMON LXXV. [BEN. CXXV.]

Again in John v. On the five porches, where lay a great multitude of impotent folk, and of the pool of Siloa.

1. SUBJECTS strange neither to your ears nor hearts are now repeated: yet do they revive the affections of the hearer, and by repetition in some sort renew us: nor is it wearisome to hear what is well known already, for the words of the Lord are always sweet. The exposition of the sacred Scriptures is as the sacred Scriptures themselves: though they be well known, yet are they read to impress the remembrance of them. And so the exposition of them, though it be well known, is nevertheless to be repeated, that they who have forgotten it may be reminded, or they who chanced not to hear it may hear; and that with those who do retain what they are used to hear, it may by the repetition be brought to pass that they shall not be able to forget it. For I remember that I have already spoken to you, Beloved, on this lesson of the Gospel. Yet to repeat the same explanation to you is not wearisome, even as it was not wearisome to repeat the same Lesson to you. The Apostle Paul saith in a certain Epistle, *To write the same things to you, to me indeed is not wearisome, but for you it is necessary.* So too with myself to say the same things to you, to me is not wearisome, but for you it is safe. Phil. 3, 1. Vulg.

2. The five porches in which the infirm folk lay signify the Law, which was first given to the Jews and to the people of Israel by Moses the servant of God. For this Moses the minister of the Law wrote five books. In relation therefore to the number of the books which he wrote, the five porches figured the Law. But because the Law was not given to heal the infirm, but to discover and to manifest them; for so saith the Apostle, *For if there had been a law given which could have given life, verily righteousness should have* Gal. 3, 21. 22.

SERM. LXXV. [125.B.] *been by the Law; But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe;* therefore in those porches the sick folk lay, but were not cured. For what saith he? *If there had been a law given which could have given life.* Therefore those porches which figured the Law could not cure the sick. Some one will say to me, "Why then was it given?" The Apostle Paul hath himself explained: *Scripture,* saith he, *hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.* For these folk who were sick, thought themselves to be whole. They received the Law, which they were not able to fulfil; they learnt in what disease they were, and they implored the Physician's aid; they wished to be cured because they came to know they were in distress, which they would not have known if they had not been unable to fulfil the Law which had been given. For man thought himself innocent, and from this very pride of false innocence became more mad. To tame this pride then and to lay it bare, the Law was given; not to deliver the sick, but to convince the proud. Attend then, Beloved; to this end was the Law given, to discover diseases, not to take them away. And so then those sick folk who might have been sick in their own houses with greater privacy, if those five porches had not existed, were in those porches set forth to the eyes of all men, but were not by the porches cured. The Law therefore was useful to discover sins, because that man being made more abundantly guilty by the transgression of the Law, might, having tamed his pride, implore the help of Him That pitieth. Attend to the Apostle; *The Law entered that sin might abound; but where sin abounded, grace hath much more abounded.* What is, *The Law entered that sin might abound?* As in another place he saith, *For where there is no law, there is no transgression.* Man may be called a sinner before the Law, a transgressor he cannot. But when he hath sinned, after that he hath received the Law, he is found not only a sinner, but a transgressor. Forasmuch then as to sin is added transgression, therefore *hath sin abounded.* And when sin abounds, human pride learns at length to submit itself, and to confess to God, and to say, "I am weak." To say too

Rom. 5, 20.

Rom. 4, 15.

those words of the Psalm which none but the humbled soul saith, *I said, Lord, be merciful unto me; heal my soul, for I have sinned against Thee.* Let the weak soul then say this that is at least convinced by transgression, and not cured, but manifested by the Law. Hear too Paul himself shewing thee, both that the Law is good, and yet that nothing but the grace of Christ delivereth from sin. For the Law can prohibit and command; apply the medicine, that that which doth not allow a man to fulfil the Law, may be cured, it cannot, but grace only doeth that. For the Apostle saith, *For I delight in the Law of God after the inner man.* That is, I see now that what the Law blames is evil, and what the Law commands is good. *For I delight in the Law of God after the inner man. I see another law in my members resisting the law of my mind, and bringing me into captivity in the law of sin.* This derived from the punishment of sin, from the propagation of death, from the condemnation of Adam, *resists the law of the mind, and brings it into captivity in the law of sin which is in the members.* He was convinced; he received the Law, that he might be convinced: see now what profit it was to him that he was convinced. Hear the following words, *Wretched man that I am, who shall deliver me from the body of this death? The grace of God through Jesus Christ our Lord.*

SERM. LXXV. [125.B.] Ps. 41, 4. Rom. 7, 22. Rom. 7, 24. 25. Vulg.

3. Give heed then. Those five porches were significative of the Law, bearing the sick, not healing them; discovering, not curing them. But who did cure the sick? He that descended into the pool. And when did the sick man descend into the pool? When the Angel gave the sign by the moving of the water. For thus was that pool sanctified, for that the Angel came down and moved the water. Men saw the water; and from the motion of the troubled water they understood the presence of the Angel. If any one then went down, he was cured. Why then was not that sick man cured? Let us consider his own words; *I have no man*, he says, *when the water is moved, to put me into the pool, but while I am coming, another steppeth down.* Couldest not thou then step down afterwards, if another step down before thee? Here it is shewn us, that only one was cured at the moving of the water. Whosoever stepped down first, he alone was cured: but who-

John 5, 7.

SERM. LXXV. [125.B.] ever stepped down afterwards, at that moving of the water was not cured, but waited till it was moved again. What then does this mystery[1] mean? For it is not without a meaning. Attend, Beloved. Waters are put in the Apocalypse for a figure of peoples. For when in the Apocalypse John saw many waters, he asked what it meant, and it was told him that they were peoples. The water then of the pool signified the people of the Jews. For as that people was held in by the five books of Moses in the Law, so that water too was enclosed by five porches. When was the water troubled? When the people of the Jews was troubled. And when was the people of the Jews troubled, but when the Lord Jesus Christ came? The Lord's Passion, was the troubling of the water. For the Jews were troubled when the Lord suffered. See, what was just now read had relation to this troubling. *The Jews wished to kill Him, not only because He did these things on the sabbaths, but because He called Himself the Son of God, making Himself equal with God.* For Christ called Himself the Son after one manner, in another was it said to men, *I said, Ye are Gods, and ye are all children of the Most High.* For if He had made Himself the Son of God in such sort as any man whatever may be called the son of God; (for by the grace of God men are called sons of God;) the Jews would not have been enraged. But because they understand Him to call Himself the Son of God in another way, according to that, *In the beginning was the Word, and the Word was with God, and the Word was God;* and according to what the Apostle saith, *Who being in the form of God, thought it not robbery to be equal with God;* they saw a man, and they were enraged, because He made Himself equal with God. But He well knew that He was equal, but Wherein they saw not. For that which they saw they wished to crucify; by That Which they saw not, they were judged. What did the Jews see? What the Apostles also saw, when Philip said, *Shew us the Father, and it sufficeth us.* But what did the Jews not see? What not even the Apostles saw, when the Lord answered, *Have I been so long time with you, and yet have ye not known Me? He that seeth Me, seeth the Father also.* Because then the Jews were not able to

[1] sacramentum

John 5, 18.

Ps. 82, 6.

John 1, 1.

Phil. 2, 6.

John 14, 8.

v. 9.

see This in Him, they held Him for a proud and ungodly man, making Himself equal with God. Here was a troubling, the water was troubled, the Angel had come. For the Lord is called also the *Angel of the Great Counsel*, in that He is the messenger of the Father's will. For Angel in Greek is in Latin "messenger." So you have the Lord saying that He announces to us the kingdom of Heaven. He then had come, the *Angel of the Great Counsel*, but the Lord of all the Angels. "Angel" on this account, because He took Flesh; the "Lord of Angels," in that by *Him all things were made, and without Him was nothing made.* For if all things, Angels too. And therefore Himself was not made, because by Him all things were made. Now what was made, was not made without the operation of the Word. But the flesh which became the mother of Christ, could not have been born, if it had not been created by the Word, Which was afterwards born of it.

SERM. LXXV. [125.B.]

Is. 9, 6. Sept.

John 1, 3.

4. The Jews then were troubled. What is this? *Why doeth He these things on the sabbath days?* And especially at those words of the Lord, *My Father worketh hitherto, and I work.* Their carnal understanding of this, that God rested on the seventh day from all His works, "troubled them." For this is written in Genesis, and most excellently written it is, and on the best reasons. But they thinking that God as it were rested from fatigue on the seventh day after all, and that He therefore blessed it, because on it He was refreshed from His weariness, did not in their foolishness understand, that He Who made all things by the Word, could not be wearied. Let them read, and tell me how could God be wearied, Who said, *Let it be made, and it was made.* To-day if a man could so do, as God did, how would he be wearied? He said, *Let there be light, and the light was made.* Again, *Let there be a firmament, and it was made:* if indeed He said, and it was not done, He was wearied. In another place briefly, *He spake, and they were made; He commanded, and they were created.* He then who worketh thus, how doth He labour? But if He labour not, how doth He rest? But in that sabbath, in which it is said that God rested from all His works, in the Rest of God our rest was signified; because the sabbath of

John 5, 17.

Gen. 2, 2.

Gen. 1, 3. 6. 7.

Ps. 32, 9. Sept. 33. E. V.

SERM. LXXV. [125. B.] this world shall be, when the six ages shall have passed away. The six days as it were of the world are passing away. One day hath passed away, from Adam unto Noë; another from the deluge unto Abraham; the third from Abraham unto David; the fourth from David unto the carrying away into Babylon; the fifth from the carrying away into Babylon unto the advent of our Lord Jesus Christ. Now the sixth day is in passing. We are in the sixth age, in the sixth day. Let us then be reformed after the image of God, because that on the sixth day man was made after the image of God. What formation did then, let reformation do in us, and what creation did there, let creating-anew do in us. After this day in which we now are, after this age, the rest which is promised to the saints and prefigured in those days, shall come. Because in very truth too, after all things which He made in the world, He hath made nothing new in creation afterwards. The creatures themselves shall be transformed and changed. For since the creatures were fashioned, nothing more has been added. But nevertheless, if He Who made did not rule the world, what is made would fall to ruin: He cannot but administer that which He hath made. Because then nothing hath been added to the creation, He is said to have rested from all His works; but because He doth not cease to govern what He made, rightly did the Lord say, *My Father worketh even hitherto.* Attend, Beloved. He finished, He is said to have rested; for He finished His works, and hath added no more. He governeth what He hath made; therefore He doth not cease to work. But with the same facility that He made, with the same doth He govern. For do not suppose, brethren, that when He created He did not labour, and that He laboureth in that He governeth: as in a ship, they labour who build the ship, and they who manage it labour too; for they are men. For with the same facility wherewith *He spake and they were made*, with the same facility and judgment doth He govern all things by the Word.

Gen. 1, 27.

5. Let us not, because human affairs seem to be in disorder, fancy that there is no governance of human affairs. For all men are ordered in their proper places; but to every man it seems as though they have no order. Do thou only look to

what thou wouldest wish to be; for as thou shalt wish to be, the Master[1] knoweth where to place thee. Look at a painter. Before him are placed various colours, and he knows where to set each colour on. Questionless the sinner hath chosen to be the black colour; does not then the Artist[2] know where to place him? How many parts does the painter finish off with the colour of black? how many ornaments does he make of it? With it he makes the hair, the beard, the eye-brows; he makes the face of white only. Look then to that which thou wouldest wish to be; take no care where He may order thee Who cannot err, He knoweth where to place thee. For so we see it happen by the common laws of the world. Some man, for instance, has chosen to be a house-breaker: the law of the judge knows that he has acted contrary to the law: the law of the judge knows where to place him; and orders him most properly. He indeed has lived evilly; but not evilly has the law ordered him. From a house-breaker he will be sentenced to the mines; from the labour of such how great works are constructed? That condemned man's punishment is the city's ornament. So then God knoweth where to place thee. Do not think that thou art disturbing the counsel of God, if thou art minded to be disorderly. Doth not He Who knew how to create, know how to order thee? Good were it for thee to strive for this, to be set in a good place. What was said of Judas by the Apostle? *He went unto his own place.* By the operation of course of Divine Providence, because by an evil will he chose to be evil, but God did not by ordering evil make it. But because that evil man himself chose to be a sinner, he did what he would, and suffered what he would not. In that he did what he would, his sin is discovered; in that he suffered what he would not, the order of God is praised.

SERM. LXXV. [125.B.]

[1] artifex

[2] artifex

Acts 1, 25.

6. Wherefore have I said all this? That ye, brethren, may understand what was most excellently said by the Lord Jesus Christ, *My Father worketh even hitherto.* In that He doth not abandon the creature which He made. And He said, *As He worketh, so do I also work.* In this He at once signified that He was equal with God. *My Father,* saith He, *worketh hitherto, and I work.* Their carnal sense touching the rest[3] was troubled. For they thought that the

[3] sabbato

SERM. LXXV. [125. B.] John 5, 17. Lord being wearied rested, that He should work no more. They hear, *My Father worketh even hitherto:* they are troubled. *And I work:* He hath made Himself equal with God: they are troubled. But be not alarmed. The water is troubled, now the sick man is to be cured. What meaneth this? Therefore are they troubled, that the Lord may suffer. The Lord doth suffer, the precious Blood is shed, the sinner is redeemed, grace is given to the sinner, to him that saith, Rom. 7, 24. 25. Vulg. *Wretched man that I am, who shall deliver me from the body of this death? The grace of God, through Jesus Christ our Lord.* But how is he cured? If he step down. For that pool was so made, that men should go down, and not come up to it. For there might be pools of such a kind, so constructed, that men must go up to them. But why was this made in such a way that men must go down to it? Because the Lord's Passion searches for the humble. Let the humble go down, let him not be proud, if he wishes to be cured. But why was it but *one?* Because the Church is only One throughout the world, unity is saved. When then one is made whole, unity is signified. By one understand unity. Depart not then from unity, if thou wouldest not be [1] salute without a part in this saving[1] cure.

7. What then does it mean that the man was in infirmity thirty-eight years? I know, brethren, that I have spoken of this already; but even those who read forget, how much more they who hear but seldom? Attend therefore for a little [2] Serm. i. (51. Ben.) xxii. 32. while, Beloved. In[2] the number forty, the accomplishment of righteousness is figured. The accomplishment of righteousness, in that we live here in labour, in toil, in self-restraint, in fastings, in watchings, in tribulations; this is the exercise of righteousness, to bear this present time, and to fast as it were from this world; not from the food of the body, which we do but seldom; but from the love of the world, which we ought to do always. He then fulfils the law who abstains from this world. For he cannot love that which is eternal, unless he shall cease to love that which is temporal. Consider a man's love: think of it as, so to say, the hand of the soul. If it is holding any thing, it cannot hold any thing else. But that it may be able to hold what is given to it, it must leave go what it holds already. This I say, see how expressly I say

it; "Whoso loveth the world cannot love God; he hath his hand engaged." God saith to him, "Hold what I give." He will not leave go what he was holding; he cannot receive what is offered. Have I said a man should not possess ought? If he is able, if perfection require this of him, let him not possess. If hindered by any necessity he is not able, let him possess, not be possessed; let him hold, not be held; let him be the lord of his possessions, not the slave; as saith the Apostle, *However, brethren, the time is short; it remaineth that both they that have wives, be as though they had not; and they who buy, as though they possessed not; and they who rejoice, as though they rejoiced not; and they who weep, as though they wept not; and they who use this world, as though they used*[1] *it not; for the fashion of this world passeth away. I would have you be without carefulness.* What is, "Do not love what thou dost possess in this world?" Let it not hold thine hand fast, by which God must be held. Let not thy love be engaged, whereby thou canst make thy way to God, and cleave to Him Who created thee.

SERM. LXXV. [125.B.]

1 Cor. 7, 29—32.

[1] Vulg.

8. Thou wilt say and make answer to me, "Yea, God knows that I possess innocently what I have." Temptation proves thee. There is a troubling of thy possessions, and thou dost blaspheme. It is but lately we were in such a case. There is a troubling of thy possessions, and thou art not found what thou wast, and dost shew that there is one thing in thy mouth to-day, and another in thy mouth yesterday. And I would that thou wouldest only defend thine own even with vehemence[2]; and not try to usurp with audacity another's; and what is worse, to escape reprehension, maintain that what is another's is thine own. But why need I say more? This I advise, this I say, brethren, and as a brother advise; God bids, and I admonish because I am admonished. He alarmeth me, Who doth not allow me to keep silence. He exacteth of me what He hath given. For He hath given it to be laid out, not to be kept up. And if I should keep it and hide it, He saith to me, *Thou wicked and slothful servant, wherefore gavest thou not My money to the exchangers, that at My coming I might require it with usury?* And what will it profit me that I have lost nothing of that which I received? That is not enough for my Lord,

[2] clamore

Luke 19, 22. 23.

SERM. LXXV. [125.B.] He is covetous; but God's coveteousness is our salvation. He is covetous, He looketh for His own money, He gathereth in His Own image. *Thou shouldest have given*, saith He, *the money to the exchangers, that at My coming I might require it with usury.* And if by any chance forgetfulness should make me fail of admonishing you, the temptations and tribulations at least which we are suffering, would be an admonition to you. Ye have heard at least the word of God. Blessed be the Lord and His glory. For ye are here gathered together, and are hanging on the word of God's minister. Turn not your attention to our flesh, by which the word is given out to you; for hungry men regard not the meanness of the dish, but the preciousness of the food. God is proving you. Ye are gathered together, ye praise the word of God; temptation will prove in what manner ye hear it: ye will have the active business of life whereby your true character will be shewn. For so he who to-day is shouting with railings, was yesterday a ready listener. Therefore I forewarn; therefore I tell you, therefore I do not withhold it, my brethren, that the time of questioning will come. For the Lord maketh question of the righteous and of the ungodly. This you know ye have sung, this have we sung together; *The Lord maketh question of the righteous and the ungodly.* And what follows? *But he that loveth iniquity, hateth his own soul.* And in another place, *Into the thoughts of the ungodly there shall be questioning made.* God doth not make question of thee there, where I question thee. I question thy tongue, God questioneth thy thoughts. For He knoweth how thou dost hear, and He knoweth how to require, Who ordereth me to give. He hath wished me to be a dispenser, the requiring He hath reserved to Himself. To admonish, to teach, to rebuke, is ours; but to save, and to crown, or to condemn, and to cast into hell, is not ours; *But the Judge shall deliver to the officer, and the officer to the prison. Verily I say unto thee, thou shalt not go out thence, till thou payest the last farthing.*

Ps.10,5. Sept. 11.E.V.

Wisd.1, 9.

Matt.5, 25. 26.

9. Let us then return to our subject. The perfection of righteousness is shewn by the number forty. What is it to fulfil the number forty? To restrain one's self from the love of this world. Restraint from temporal things, that they

be not loved to our destruction, is, as it were, fasting from this world. Therefore the Lord fasted forty days, and Moses, and Elias. He then Who gave His servants the power to fast forty days, could He not fast eighty or a hundred? Why then did He not will to fast more than He had given His servants to do, but because in this number forty is the mystery of fasting, the restraint from this world? What is this to say? What the Apostle says; *The world is crucified to me, and I to the world.* He then fulfils the number forty. And what doth the Lord shew? That because Moses did this, this Elias, this Christ, that this both the Law, and the Prophets, and the Gospel, teach; that thou mayest not think that there is one thing in the Law, another in the Prophets, another in the Gospel. All Scripture teacheth thee nothing else, but restraint from the love of the world, that thy love may speed on to God. As a figure that the Law teaches this, Moses fasted forty days. As a figure that the Prophets teach it, Elias fasted forty days. As a figure that the Gospel teaches it, the Lord fasted forty days. And therefore in the mount too these three appeared, the Lord in the middle, Moses and Elias at the sides. Wherefore? Because the Gospel itself receives testimony from the Law and the Prophets. But why in the number forty is the perfection of righteousness? In the Psalter it is said, *O God, I will sing a new song unto Thee, upon a psaltery of ten strings will I sing praises unto Thee.* Which signifies the ten precepts of the Law, which the Lord came not to destroy, but to fulfil. And the Law itself throughout the whole world, it is evident, hath four quarters, the East, and West, South, and North, as the Scripture saith. And hence the vessel which bare all the emblematic animals, which was exhibited to Peter, when he was told, *Kill and eat*, that it might be shewn that the Gentiles should believe and enter into the body of the Church, just as what we eat entereth into our body, and which was let down from heaven by four corners, (these are the four quarters of the world,) shewed that the whole world should believe. Therefore in the number forty is restraint from the world. This is the fulfilling of the Law: now the fulfilling of the Law is charity. And therefore before the Pasch we fast forty days. For this time before

SERM. LXXV. [125.B.]

Gal. 6, 14.

Rom. 3, 21.

Ps. 144, 9.

Acts 10, 13.

SERM. LXXV. [125.B.] the Pasch is the sign of this our toilsome life, wherein, in toils, and cares, and continence, we fulfil the Law. But afterwards we celebrate the Pasch, that is, the days of the Lord's resurrection signifying our own resurrection. Therefore fifty days are celebrated; because the reward of the denarius is added to the forty, and it becomes fifty. Why is the reward a denarius? Have ye not read, how that they who were hired into the vineyard, whether at the first, or sixth, or the last hour, could only receive the denarius? When to our righteousness shall be added its reward, we shall be in the number fifty. Yea, and then shall we have none other occupation, save to praise God. And therefore throughout those days we say, "Halleluiah." For Halleluiah is the praise of God. In this frail estate of mortality, in this fortieth number here, as though before the resurrection, let us groan in prayers, that we may sing praises then. Now is the time of longing, then will be the time of embracing and enjoying. Let us not faint in the time of forty, that we may joy in the time of fifty.

Mat.20, 2.

10. Now who is he that fulfilleth the Law, but he that hath charity? Ask the Apostle, *Charity is the fulfilling of the Law. For all the Law is fulfilled in one word, in that which is written, Thou shalt love thy neighbour as thyself.* But the commandment of charity is twofold; *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great commandment. The other is like it; Thou shalt love thy neighbour as thyself.* They are the words of the Lord in the Gospel: *On these two commandments hang all the Law and the Prophets.* Without this twofold love the Law cannot be fulfilled. As long as the Law is not fulfilled, there is infirmity. Therefore he had two short, who was infirm thirty and eight years. What means, "had two short?" He did not fulfil these two commandments. What doth it profit that the rest is fulfilled, if those are not fulfilled? Hast thou thirty-eight? If thou have not those two, the rest will profit thee nothing. Thou hast two short, without which the rest avail not, if thou have not the two commandments which conduct unto salvation. *If I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.*

Rom. 13, 10. Gal. 5, 14. Mat.22, 37—40. 1 Cor. 13, 1-3.

And if I know all mysteries, and all knowledge, and if I have all faith, so that I could remove mountains; and have not charity, I am nothing. And if I distribute all my substance, and if I give my body to be burned, and have not charity, it profiteth me nothing. They are the Apostle's words. All those things therefore which he mentioned are as it were the thirty-eight years; but because charity was not there, there was infirmity. From that infirmity who then shall make whole, but He Who came to give charity? *A new commandment I give unto you, that ye love one another.* And because He came to give charity, and charity fulfilleth the Law, with good reason said He, *I came not to destroy the Law, but to fulfil.* He cured the sick man, and told him to carry his couch, and go unto his house. And so too He said to the sick of the palsy whom He cured. What is it to carry our couch? The pleasure of our flesh. Where we lie in infirmity, is as it were our bed. But they who are cured master[1] and carry it, are not by this flesh mastered. So then, thou whole one, master the frailness of thy flesh, that in the sign of the forty days' fast from this world, thou mayest fulfil the number forty, for that He hath made that sick man whole, *Who came not to destroy the Law, but to fulfil.*

SERM. LXXV. [125.B.]

John 13, 34.

Matt. 5, 17. John 5, 8. 9.

Mark 2, 9.

[1] continent.

11. Having heard this, direct your heart to Godward. Do not deceive yourselves. Ask yourselves then when it is well with you in the world; then ask yourselves, whether ye love the world, or whether ye love it not; learn to let it go before ye are let go yourselves. What is to let it go? Not heartily to love it. Whilst there is yet something with thee which thou must one day lose, and either in life or death let it go, it cannot be with thee always; whilst I say it is yet with thee, loosen thy love; be prepared for the will of God, hang upon God. Hold thee fast to Him, Whom thou canst not lose against thy will, that if it chance thee to lose these temporal things, thou mayest say, *The Lord gave, the Lord hath taken away, as it hath pleased the Lord, so is it done, blessed be the Name of the Lord.* But if it chance, and God so wills it, that the things thou hast be with thee even to the last: for thy detachment from this life thou receivest the denarius, the fifty, and the perfection of blessedness cometh to pass in thee, when thou shalt sing Halleluiah. Having these things

Job 1, 21. Sept.

SERM. LXXV. [125.B.] which I have now brought forward in your memory, may they avail to overthrowing your love of the world. Evil is its friendship, deceitful, it makes a man the enemy of God. Soon, in one single temptation, a man offendeth God, and becometh His enemy. Nay not then becometh His enemy; but is then discovered to have been His enemy. For when he was loving and praising Him, he was an enemy; but he neither knew it himself, nor did others. Temptation came, the pulse is touched, and the fever discovered. So then, brethren, the love of the world, and the friendship of the world, make men the enemies of God. And it does not make good what it promises, it is a liar, and deceiveth. Therefore men never cease hoping in this world, and who attains to all he hopes for? But whereunto soever he attains, what he has attained to is forthwith disesteemed by him. Other things begin to be desired, other fond things are hoped for; and when they come, whatsoever it is that comes to thee, is disesteemed. Hold thee fast then to God, for He can never be of light esteem, for nothing is more beautiful than He. For for this cause are these things disesteemed, because they cannot stand, because they are not what He is. For nought, O soul, sufficeth thee, save He Who created thee. Whatsoever else thou apprehendest is wretched; for He Alone can suffice thee Who made thee after His Own likeness. Thus it was expressly said, *Lord, shew us the Father, and it sufficeth us.* There only can there be security; and where security can be, there in a certain sort will be insatiable satiety. For thou wilt neither be so satiated, as to wish to depart; nor will any thing be wanting, as though thou couldest suffer want.

John 14, 8.

SERMON LXXVI. [BEN. CXXVI.]

On the words of the Gospel, John v. "The Son can do nothing of Himself, but what He seeth the Father do."

i. 1. THE mysteries and secrets of the kingdom of God first seek for believing men, that they may make them understanding. For faith is understanding's step; and understanding faith's attainment[1]. This the Prophet expressly

[1] meritum

says to all who prematurely and in undue order look for understanding, and neglect faith. For he says, *Unless ye believe, ye shall not understand.* Faith itself then also hath a certain light of its own in the Scriptures, in Prophecy, in the Gospel, in the Lessons of the Apostles. For all these things which are read to us in this present time, are lights in a dark place, that we may be nourished up unto the day. The Apostle Peter says, *We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light in a dark place, until the day dawn, and the day star arise in your hearts.*

SERM. LXXVI. [126.B.] Is. 7, 9. Sept. 2 Pet. 1, 19.

2. Ye see then, brethren, how exceedingly unregulated and disordered in their haste are they who like immature conceptions seek an untimely birth before the birth; who say to us, "Why dost thou bid me believe what I do not see? Let me see something that I may believe. Thou biddest me believe whilst yet I see not; I wish to see, and by seeing to believe, not by hearing." Let the Prophet speak. *Unless ye believe, ye shall not understand.* Thou wishest to ascend, and dost forget the steps. Surely, out of all order. O man, if I could shew thee already what thou mightest see, I should not exhort thee to believe.

3. Faith[1] then, as it has been elsewhere defined, is *the firm support of those who hope*[a], *the evidence of things which are not seen.* If they are not seen, how are they evidenced to be? What! Whence are these things which thou seest, but from That Which thou seest not? To be sure thou dost see somewhat that thou mayest believe somewhat, and from that thou seest, mayest believe what thou seest not. Be not ungrateful to Him Who hath made thee see, whereby thou mayest be able to believe what as yet thou canst not see. God hath given thee eyes in the body, reason in the heart; arouse the reason of the heart, wake up the interior inhabitant of thine interior eyes, let it take to its windows, examine the creature of God. For there is one within, who sees by the eyes. For when thy thoughts within thee are on any other subject, and the inhabitant within is turned away, the things which are before thine eyes thou seest not. For to no

ii. [1] substantia ὑπόστασις Heb. 11, 1.

[a] sperantium, as St. Aug. uniformly reads, Tract 79 and 95. in Joh. de pecc. mer. ii. 31. S. Ambr. and S. Jer. have the pass.

SERM. LXXVI. [126.B] purpose are the windows open, when he who looks through them is away. It is not then the eyes that see, but some one sees by the eyes; awake him, arouse him. For this hath not been denied thee; God hath made thee a rational animal, set thee over the cattle, formed thee after His Own image. Oughtest thou to use them as the cattle do; only to see what to add to thy belly, not to thy soul? Stir up, I say, the eye of reason, use thine eyes as a man should, consider the heaven and earth, the ornaments of the heaven, the fruitfulness of the earth, the flight of the birds, the swimming of the fish, the virtue[1] of the seeds, the order of the seasons; consider the works, and seek for the Author; take a view of what thou seest, and seek Him Whom thou seest not. Believe on Him Whom thou seest not, because of these things which thou seest. And lest thou think that it is with mine own words that I have exhorted thee; hear the Apostle saying, *For the invisible things of God from the creation of the world are clearly seen by those things which are made.*

[1] vim

Rom. 1, 20.

4. These things thou disregardedst, nor didst look upon them as a man, but as an irrational animal. The Prophet cried out to thee, and cried in vain. *Be ye not like to horse and mule, which have no understanding.* These things I say thou didst see, and disregard. God's daily miracles were disesteemed, not for their easiness, but their constant repetition. For what is more difficult to understand than a man's birth, that one who was in existence should by dying depart into darkness[2], and that one who was not, by being born should come forth to light[3]? What so marvellous, what so difficult to comprehend? But with God easy to be done. Marvel at these things, awake; at His unusual works, thou canst wonder, are they greater than those which thou art accustomed to see? Men wondered that our Lord God Jesus Christ filled so many thousands with five loaves; and they do not wonder that through a few grains the whole earth is filled with crops. When the water was made wine, men saw it, and were amazed; what else takes place with the rain along the root of the vine? He did the one, He does the other; the one that thou mayest be fed, the other that thou mayest wonder. But both are wonderful, for both are the works of God. Man sees unusual

Ps. 32, 9.

iii.

[2] secreta

[3] publica

Matt. 14, 21.

John 2, 9.

things, and wonders; whence is the man himself who wonders? where was he? whence came he forth? whence the fashion of his body? whence the distinction of his limbs? whence that beautiful form? from what beginnings? what contemptible beginnings? And he wonders at other things, when he the wonderer is himself a great wonder. Whence then are these things which thou seest but from Him Whom thou seest not? But as I had begun to say, because these things were disesteemed by thee, He came Himself to do unusual things, that in these usual ones too thou mightest acknowledge thy Creator[1]. He came to Whom it is said, *Renew signs.* To Whom it is said, *Shew forth Thy marvellous mercies.* For dispensing them He ever was; He dispensed them, and no one marvelled. Therefore came He a Little one to the little, He came a Physician to the sick, Who was able to come when He would, to return when He would, to do whatsoever He would, to judge as He would. And this, His will, is very righteousness; yea what He willeth, I say, is very righteousness. For that is not unrighteous which He willeth, nor can that be right which He willeth not. He came to raise the dead, men marvelling that He restored a man to the light who was in light already, He Who day by day bringeth forth to the light those who were not.

SERM. LXXVI. [126.B.]

[1] Artificem Eccles. 6, 36. Ps. 16, 7. Sept. 17. E. V.

5. These things He did, yet was He despised by the many, who considered not so much what great things He did, as how small He was; as though they said within themselves, "These are divine things, but He is a man." Two things then thou seest, divine works, and a man If divine works can not be wrought but by God, take heed lest in This Man God lie concealed. Attend, I say, to what thou seest, believe what thou seest not. He hath not abandoned thee, Who hath called thee to believe; though He enjoin thee to believe that which thou canst not see: yet hath He not given thee up to see nothing whereby thou mayest be able to believe what thou dost not see. Is the creation itself a small sign, a small indication of the Creator? He also came, He did miracles. Thou couldest not see God, a man thou couldest; so God was made Man, that in One thou mightest have both what to see, and what to believe. *In the* John 1, 1.

iv.

SERM. LXXVI. [126.B.] *beginning was the Word, and the Word was with God, and the Word was God.* This thou hearest, and as yet seest not. Lo, He comes, lo, He is born, lo, He comes forth of a woman, Who made man and woman. He Who made man and woman was not made by man and woman. For thou wouldest peradventure have been likely to despise Him for being born, the manner of His birth canst thou not despise; for He ever was before that He was born. Lo, I say, He took a Body, He was clothed in Flesh, He came forth from the womb. [b] Dost thou now see? seest thou now, I say? I ask as to the Flesh, but I point out as to That Flesh; something thou seest, and something thou seest not. Lo, in this very Birth, there are at once two things, one which thou mayest see, and another thou mayest not see; but so that by this which thou seest, thou mayest believe that which thou seest not. Thou hadst begun to despise, because thou seest Him Who was born; believe what thou dost not see, that He was born of a virgin. "How trifling a person," says one, "is he who was born!" But how great is He Who was of a virgin born! And He Who was born of a virgin brought thee a temporal miracle; He was not born of a father, of any man, I mean, His father, yet was He born of the flesh. But let it not seem impossible to thee, that He was born by His mother only, Who made man before father and mother.

v. 6. He brought thee then a temporal miracle, that thou mayest seek and admire Him Who is Eternal. For He Ps.19,5. *Who came forth as a Bridegroom out of His chamber*, that is, out of the virgin's womb, where the holy nuptials were celebrated of the Word and the Flesh: He brought, I say, a temporal miracle; but He is Himself eternal, He is coeternal John 1, 1. with the Father, He it is, Who *In the beginning was the Word, and the Word was with God, and the Word was God.* He did for thee whereby thou mightest be cured, that thou mightest be able to see what thou didst not see. What thou despisest in Christ, is not yet the contemplation of him that is made whole, but the medicine of the

[b] The punctuation of the reprint of the Ben. has been followed, "Jamne vides jam, inquam, vides? carnem interrogo, sed carnem ostendo." The Ben. pointed, "vides carnem," but noted, *Locus mendosus.* The meaning may be, "It is of His Birth in the Flesh that I enquire, but I point out the mode of that Birth, i. e. of a Virgin."

sick. Do not hasten to the vision of the whole. The Angels see, the Angels rejoice, the Angels feed Thereon and live; Whereon they feed faileth not, nor is their food minished. In the thrones of glory, in the regions of the heavens, in the parts which are above the heavens, the Word is seen by the Angels, and is their Joy; is their Food, and endureth. But in order that man might eat Angel's Bread, the Lord of Angels became Man. This is our Salvation, the Medicine of the infirm, the Food of the whole. SERM. LXXVI. [126.B.]

7. And He spake to men, and said what ye have now heard, *The Son can do nothing of Himself, but what He seeth the Father do.* Is there now any one, think we, that understandeth this? Is there any one, think we, in whom the eye-salve of the flesh hath now its effect to the discerning in any fashion the brightness of the Divinity? He hath spoken, let us speak too; He, because the Word; we, because of the Word. And why speak we, howsoever we do it, of the Word? Because we were made by the Word after the likeness of the Word. As far then as we are capable of, as far as we can be partakers of that ineffableness, let us also speak, and let us not be contradicted. For our faith hath gone before, so that we may say, *I believed, therefore have I spoken.* I speak then that which I believe; whether or no I also see, or howsoever I see; He seeth rather; ye cannot see it. But when I shall have spoken, whether he who sees what I speak of, believe that I see too what I have spoken of, or whether he believe it not, what is that to me? Let him only really[1] see, and let him believe what he will of me. John 5, 19. Ps. 116, 10. [1] sinceriter

8. *The Son can do nothing of Himself, but what He seeth the Father do.* Here rises up an error of the Arians; but it rises up that it may fall; because it is not humbled, that it may rise. What is it which hath set thee[2] off? Thou wouldest say that the Son is less than the Father. For thou hast heard, *The Son can do nothing of Himself but what He seeth the Father do.* From this thou wouldest have the Son called less; it is this I know, I know it is this hath set thee off; believe that He is not less, thou canst not as yet see it, believe, this is what I was saying a little while ago. "But how," you will say, "am I to believe against His own words?" He saith Himself, *The Son can do nothing of* vi. [2] movit

SERM. LXXVI. [126.B.] *Himself, but what He seeth the Father do.* Attend too to that which follows; *For what things soever the Father doeth, the same also doeth the Son likewise;* He did not say, "such things," Beloved, consider a while, that ye cause not confusion[1] to yourselves. There is need of a tranquil heart, a godly and devout faith, a religious earnest attention; attend, not to me the poor vessel, but to Him Who putteth the bread in the vessel. Attend then a while. For in all that I have said above in exhorting you to faith, that the mind imbued with faith may be capable of understanding, all that has been said has had a pleasing, glad, and easy sound, has cheered your minds, ye have followed it, ye have understood what I said. But what I am now about to say I hope there are some who will understand; yet I fear that all will not understand. And seeing that God hath by the lesson of the Gospel proposed to us a subject to speak upon, and we cannot avoid that which the Master hath proposed; I fear lest haply they who will not understand, who perhaps will be the greater number, should think that I have spoken to them in vain; but yet because of those who will understand, I do not speak in vain. Let him who understandeth rejoice, let him who doth not understand bear it patiently; what he doth not understand, let him bear, and that he may understand, let him bear delay.

[1] strepitum

9. He doth not say then, "What things soever the Father doeth, such doeth the Son:" as if the Father doeth some things, and the Son others. For it did seem as though He had meant this when He said above, *The Son doeth nothing of Himself, but what He seeth the Father do.* Mark; He did not there either say, "But what He heareth the Father enjoin;" but, *What He seeth the Father do.* If then we consult the carnal understanding, or sense rather, He hath set before Him as it were two workmen[2], the Father and the Son, the Father working without seeing any, the Son working from seeing the Father. This is still a carnal view. Nevertheless, in order to understand those things which are higher, let us not decline these lower and mean things.

[2] artifices

vii. First, let us set something before our eyes in this way; let us suppose there are two workmen, father and son. The father has made a chest, which the son could not make, unless he saw the father making it: he keeps his mind on

the chest which the father has made, and makes another chest like it, not the same. I put off for a while the words which follow, and now I ask the Arian; "Dost thou understand it in the sense of this supposition? Hath the Father done something, which when the Son saw Him do, He too hath done something like it? For do the words by which thou art perplexed seem to have this meaning?" Now He doth not say, "The Son can do nothing of Himself, but what He heareth the Father enjoin." But He saith, *The Son can do nothing of Himself, but what He seeth the Father do.* See, if thou understand it thus; the Father hath done something, and the Son attendeth that He may see what He Himself too hath to do; and that, some other thing like that which the Father had done. This which the Father hath done, by Whom hath He done it? If not by the Son, if not by the Word, thou hast incurred the charge of blasphemy against the Gospel. *For all things were made by Him.* So then what the Father had done, He had done by the Word; if by the Word He had done it, He had done it by the Son. Who then is that other who attends, that he may do some other thing which he seeth the Father do? Ye have not been wont to say that the Father hath two sons: there is One, One Only-Begotten of Him. But through His mercy, Alone as regards His Divinity and not Alone as regards the inheritance. The Father hath made coheirs with His Only Son; not begotten them like Him of His Own Substance, but adopted them by Him out of His Own family. For *we have been called*, as Holy Scripture testifieth, *into the adoption of sons.*

SERM. LXXVI. [126.B.]

John 1, 3.

Ephes. 1, 5.

viii. 10. What then sayest thou? It is the Only Son Himself That speaketh; the Only-Begotten Son speaketh in the Gospel: the Word Himself hath given us the words, we have heard Himself saying, *The Son can do nothing of Himself, but what He seeth the Father do.* Now then the Father doeth that the Son may see what to do; and nevertheless the Father doeth nothing but by the Son. Assuredly thou art confused, thou heretic, assuredly thou art confused; but thy confusion is as from taking hellebore, that thou mayest be cured. Even now thou canst not find thine own self, thou dost even thyself condemn thine own judgment and thy carnal view, I think. Put behind thee the eyes of the flesh, raise up

SERM. LXXVI. [126.B.] what eyes thou hast in thine heart, behold things divine. They are men's words it is true thou hearest, and by a man, by the Evangelist, by the Gospel thou hearest men's words, as a man; but it is of the Word of God thou hearest, that thou mayest hear what is human, come to know what is Divine. The Master hath given trouble, that He might instruct; hath sown a difficulty[1], that He might excite an earnest attention. *The Son can do nothing of Himself, but what He seeth the Father do.* It might follow[2] that He should say, "For what things soever the Father doeth, the like doeth the Son." This He doth not say; but, *What things soever the Father doeth, the same doeth the Son likewise.* The Father doeth not some things, the Son other things; because all things that the Father doeth, He doeth by the Son. The Son raised Lazarus; did not the Father raise him? The Son gave sight to the blind man; did not the Father give him sight? The Father by the Son in the Holy Ghost. It is the Trinity; but the Operation of the Trinity is One, the Majesty One, the Eternity One, the Coeternity One, and the Works the Same. The Father doth not create some men, the Son others, the Holy Ghost others; the Father and the Son and the Holy Ghost create one and the same man; and the Father and the Son and the Holy Ghost, One God, createth him.

[1] quæstionem

[2] consequens

John 11.

John 9.

ix. 11. You observe a Plurality of Persons, but acknowledge the Unity of the Divinity. For because of the Plurality of Persons it was said, *Let Us make man after Our image and likeness.* He did not say, "I will make man, and do Thou attend when I am making him, that Thou too mayest be able to make another." *Let Us make*, He saith; I hear the Plurality; *after Our image;* again I hear the Plurality. Where then is the Singularity of the Divinity? Read what follows, *And God made man.* It is said, *Let Us make man;* and it is not said, "The Gods made man." The Unity is understood in that it was said, *God made man.*

Gen. 1, 26.

v. 27.

12. Where then is that carnal view[3]? Be it confounded, hidden, brought to nought; let the Word of God speak to us. Even now as godly men, as believing already, as already imbued with faith, and having gotten some attainment[4] of understanding, turn we to the Word Himself, to the Fountain of light, and let us say together, "O Lord, the Father doeth ever the same things as Thou; for that whatsoever the Father

[3] intentio

[4] merito

doeth, by Thee He doeth it. We have heard that Thou art the Word in the beginning; we have not seen, but believed. There too have we heard what follows, that *all things were made by Thee.* All things then that the Father doeth, He doeth by Thee. Therefore Thou doest the same things as the Father. Why then didst Thou wish to say, *The Son can do nothing of Himself?* For I see a certain equality in Thee with the Father, in that I hear, *What things soever the Father doeth, the same doeth the Son;* I recognise an equality, hereby I understand, and comprehend as far as I am able, *I and My Father are One.* What meaneth it, that Thou canst do nothing, but what Thou seest the Father do? What meaneth this?" SERM. LXXVI. [126.B.] John 1, 1. v. 3. John 10, 30.

13. Peradventure He would say to me, yea say to us all; "Now as to this that I have said, *The Son can do nothing, but what He seeth the Father do;* My "Seeing" how dost thou understand? My "Seeing," what is it? Put aside for a while the form of the servant which He took for thy sake. For in that servant's form our Lord had eyes and ears in the Flesh, and that human form was the same figure of a Body, such as we bear, the same outlines of members. That Flesh had come from Adam: but He was not as Adam. So then the Lord walking whether on the earth or in the sea, as it pleased Him, as He would, for whatever He would, He could; looked at what He would; He fixed his eyes, He saw; He turned away His eyes, and did not see; who followed was behind Him, whose could be seen, before Him; with the eyes of His Body, he saw only what was before Him. But from His Divinity nothing was hid. Put aside, put aside, I say, for a while the form of the servant, look at the Form of God in Which He was before the world was made; in Which He was equal to the Father; hereby receive and understand what He saith to thee, *Who Being in the form of God, thought it not robbery to be equal with God.* There see Him if thou canst, that thou mayest be able to see what His "Seeing" is. *In the beginning was the Word.* How doth the Word see? Hath the Word eyes, or are our eyes found in Him, the eyes not of the flesh, but the eyes of godly hearts? For, *Blessed are the pure in heart, for they shall see God.* Phil. 2, 6. Matt. 5, 8.

14. Christ thou seest Man and God; He doth manifest

SERM. LXXVI. [126.B.] to thee the Man, God He reserveth for thee. Now see how He reserveth God for thee, Who doth manifest Himself to thee as Man. *Whoso loveth Me*, saith He, *keepeth My commandments; whoso loveth Me shall be loved of My Father, and I will love him.* And as if it were asked, "What wilt Thou give to him whom Thou lovest?" *And I will manifest Myself*, saith He, *to him.* What meaneth this, brethren? He Whom they saw already, promised that He would manifest Himself to them. To whom? Those by whom He was seen, or those also by whom He was not seen? Thus speaking to a certain Apostle, who asked to see the Father, that it might suffice him, and said, *Shew us the Father, and it sufficeth us*—Then He standing before this servant's eyes, in the form of a servant, reserving for his eyes when [x] deified [a] the Form of God, saith to him, *Have I been so long time with you, and have ye not known Me? He that seeth Me, seeth the Father also.* Thou askest to see the Father; see Me, thou seest Me, and dost not see Me. Thou seest what for thee I have assumed, thou dost not see What I have reserved for thee. Give ear to My commandments, purify thine eyes. *For whoso loveth Me, keepeth My commandments, and I will love him.* To him as keeping My commandments, and by My commandments made whole, will I manifest Myself.

John 14, 12.

John 14, 8.

[x] deificati

xi. 15. If then, brethren, we are not able to see what the "Seeing" of the Word is, whither are we going? what Vision it may be with too great haste are we requiring? why are we wishing to have shewn us what we are not able to see? These things accordingly are spoken of which we desire to see, not as what we are able already to comprehend. For if thou seest the "Seeing" of the Word, peradventure in that thou seest the "Seeing" of the Word, thou wilt see the Word Himself; that the Word may not be one thing, the "Seeing" of the Word another, lest there be Therein any thing joined, and coupled, and double, and compacted. For It is something Simple, of a Simplicity ineffable. Not as with a man, the man is one thing, the man's seeing another. For sometimes a man's

[a] Vid. S. Athanasius, Treatise against Arians, Oxford Edit. Nicene Def. ch. iii. 12. §. 14. and Disc. 1. ch. xi. §. 39. p. 236. and note e. Vide St. August. Ps. 49. §. 2.

seeing is extinguished, and the man remains. This it is of which I said that I was about to say something which all would not be able to understand; the Lord even grant that some may have understood. My brethren, to this end doth He exhort us, that we may see, that the "Seeing" of the Word is beyond our powers; for they are small; be they nourished, perfected. Whereby? By the commandments. What commandments? *He that loveth Me, keepeth My commandments.* What commandments? For already do we wish to increase, to be strengthened, perfected, that we may see the "Seeing" of the Word. Tell us, Lord, now what commandments? *A new commandment I give unto you, that ye love one another.* This charity then, brethren, let us draw from the plentifulness of the Fountain, let us receive it; be nourished by it. Receive thou[1] that whereby thou mayest be able to receive. Let charity give thee birth, let charity nourish thee; charity bring thee to perfection, charity strengthen thee; that thou mayest see this "Seeing" of the Word, that the Word is not one thing and His "Seeing" another, but that the "Seeing" of the Word is the Very Word Himself; and so perhaps thou wilt soon understand that that which is said, *The Son can do nothing of Himself, but what He seeth the Father do*, is as if He had said, "The Son would not be, if He had not been born of the Father." Let this suffice, brethren; I know that I have said that which perhaps, if meditated upon, may develope itself to many, which oftentimes when expressed in words may chance to be obscured[2].

SERM. LXXVII. [126.B.]

John 14, 21.

John 13 34.

[1] capeper quod sis capax

[2] See Tract. 18 and 20 in Joh.

SERMON LXXVII. [CXXVII. BEN.]

On the words of the Gospel, John v. "Verily verily I say unto you, The hour shall come, and now is, when the dead shall hear the voice of the Son of God, and they that shall hear, shall live, &c." and on the words of the Apostle, "Eye hath not seen, &c." 1 Cor. ii.

1. OUR hope, brethren, is not of this present time, nor of this world, nor in that happiness whereby men are blinded

SERM. LXXVII. [127.B.] that forget God. This ought we above all things to know, and in a Christian heart hold fast, that we were not made Christians for the good things of the present time, but for something else which God at once promiseth, and man doth not yet comprehend. For of this good it is said, *That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him.* Because then this good, so great, so excellent, so ineffable, fell not in with man's understanding, it required God's promise. For what hath been promised him, man blind of heart doth not now comprehend; nor can it be shewn to him at present, what he will one day be to whom the promise is given. For so an infant child, if he could understand the words of one speaking, when himself could neither speak, nor walk, nor do any thing, but feeble as we see he is, unable to stand[1], requiring the assistance of others, were able only to understand him who should speak to him and tell him, "Lo, as thou seest me walking, working, speaking, after a few years thou shalt be as I am;" as he considered himself and the other, though he would see what was promised; yet considering his own feebleness, would not believe, and yet he would see what was promised. But with us infants, as it were, lying in this flesh and feebleness, that which is promised is at once great and is not seen; and so faith is aroused whereby we believe that we do not see, that we may attain[2] to see what we believe. Whosoever derideth this faith, so as to think that he is not to believe in that he doth not see; when that shall come which he believed not, is put to shame: being confounded is separated, being separated, is condemned. But whoso shall have believed, is put aside at the right hand, and shall stand with great confidence and joy among those to whom it shall be said, *Come, blessed of My Father, receive the kingdom which hath been prepared for you from the beginning of the world.* But the Lord made an end when He spake these words, thus, *These shall go into everlasting burning, but the righteous into life eternal.* This is the life eternal which is promised us.

1 Cor. 2, 9.

[1] jacentem

[2] mereamur

Mat. 25, 34.

v. 46.

2. Because men love to live on this earth, life is promised them; and because they exceedingly fear to die, eternal life is promised them. What dost thou love? To live. This

shalt thou have. What dost thou fear? To die. Thou shalt not suffer it. This seemed to be enough for human infirmity, that it should be said, "Thou shalt have eternal life." This the mind of man can comprehend, by its present condition it can in some sort comprehend what is to be. But by the imperfection of its present condition how far can it comprehend it? Because he lives, and does not wish to die; he loves eternal life, he wishes to live always, never to die. But they who shall be tormented in punishments, have even a wish to die, and cannot. It is no great thing then to live long, or to live for ever; but to live blessedly is a great thing. Let us love eternal life, and hereby may we know how greatly we ought to labour for eternal life, when we see men who love the present life, which lasts but for a time and must be brought to an end, labour so for it, that when the fear of death comes, they will do whatever they can, not to put away, but to put off death. How does a man labour, when death threatens, by flight, by concealment, by giving all he has, and redeeming himself, by toil, by endurance of torments and uneasinesses, by calling in physicians, and whatever else a man can do? See, how that after exhausting all his labour and his means, he is but able to contrive to live a little longer; to live always, he is not able. If then men strive with so great labour, with so great efforts, so great a cost, such earnestness, such watchfulness, such carefulness, that they may live a little longer; how should they strive that they may live for ever? And if they are called wise, who by all means strive to put off death, and live a few days, that they lose not a few days: how foolish are they who so live as to lose the day eternal!

SERM. LXXVII. [127.B.]

ii.

3. This then only can be promised us, that this gift of God may in whatever measure be sweet to us, from this which we have at present; seeing that it is of His gift we have it, that we live, that we are in health. When then eternal life is promised, let us set before our eyes a life of such a kind, as to remove from it every thing unpleasant which we suffer here. For it is easier for us to find what is not there, than what is there. Lo, here we live; we shall live there also. Here we are in health when we are not sick, and there is no pain in the body; there we shall be in health also. And

SERM. LXXVII. [127.B.] when it is well with us in this life, we suffer no scourge; we shall suffer none there also. Suppose then a man here below living, in sound health, suffering no scourge; if any one were to grant him that he should be for ever so, and that this good estate should never cease, how greatly would he rejoice? how greatly be transported? how would he not contain himself in joy without pain, without torment, without end of life? If God had promised us this only, which I have mentioned, which I have just now in such words as I was able, described and set forth; at what a price ought it to be purchased if it were to be sold, how great a sum ought to be given to buy it?

iii. Would all that thou hadst suffice, even though thou shouldest possess the whole world? And yet it is to be sold; buy it if thou wilt. And be not much disquieted for a thing so great, because of the largeness of the price. Its price is no more than what thou hast. Now to procure any great and precious thing, thou wouldest get ready gold, or silver, or money, or any increase of cattle, or fruits, which might be produced in thy possessions, to buy this I know not what great and excellent thing, whereby to live in this earth happily. Buy this too, if thou wilt. Do not look for what thou hast, but for what thou art. The price of this thing is thyself. Its price is what thou art thyself. Give thine own self, and thou shalt have it. Why art thou troubled? why disquieted? What? Art thou going to seek for thine own self, or to buy thyself? Lo, give thine own self as thou art, such as thou art to that thing, and thou shalt have it. But you will say, "I am wicked, and perhaps it will not accept me." By giving thyself to it, thou wilt be good. The giving thyself to this faith and promise, this is to be good. And when thou shalt be good, thou wilt be the price of this thing; and shalt have, not only what I have mentioned, health, safety, life, and life without end; thou shalt not only have this, I will take away other things yet. There shall there be no weariness, and sleeping; there shall there be no hunger, and thirst; there shall there be no growing, and growing old; because there shall be no birth either where the numbers remain entire. The number that is there is entire; nor is there any need for it to be increased, seeing there is no chance of diminution there. Lo, how many things have I taken away,

and I have not yet said what shall be there. Lo, already there is life, and safety; no scourge, no hunger, no thirst, no failing, none of these; and yet I have not said, *what eye hath not seen, nor ear heard, nor hath ascended into the heart of man.* For if I have said it, it is false that is written, *Eye hath not seen, nor ear heard, neither hath it ascended into the heart of man.* For whence should it ascend into my heart, that I should say *that which hath not ascended into the heart of man?* It is believed, and not seen; not only not seen, but not even expressed. How then is it believed, if it is not expressed? Who believes what he doth not hear? But if he hear it that he may believe, it is expressed; if expressed, it is thought of; if thought of and expressed, then it entereth into the ears of men. And because it would not be expressed if it were not thought of, it hath ascended also into the heart of man. Lo, already the mere proposing of so great a thing disturbs us, that we cannot put it forth clearly in words. Who then can explain the thing itself? SERM. LXXVII. [127.B.]

4. Let us then attend to the Gospel; just now the Lord was speaking, and let us do what He said. *He that believeth in Me*, saith He, *passeth from death unto life, and cometh not into judgment. Verily I say unto you, that the hour shall come, and now is, when the dead shall hear the Voice of the Son of God, and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself.* By begetting Him He gave it; in that He begat, He gave it. For the Son is of the Father, not the Father of the Son; but the Father is the Father of the Son, and the Son is the Son of the Father. I say the Son is begotten of the Father, not the Father of the Son; and the Son was always, always therefore begotten. Who can comprehend this "always begotten?" For when any man hears of one begotten, it occurs to him; "Therefore there was a time, when he who was begotten was not." What say we then? Not so; there was no time before the Son, for that *all things were made by Him.* If all things were made by Him, times also were made by Him; how could times be before the Son, by Whom times were made? Take away then all times, the Son was with the iv. John 5, 24. v. 25. v. 26. John 1, 3.

SERM. LXXVII. [127.B.] Father always. If the Son were with the Father always, and yet the Son, He was begotten always; if begotten always, He Who was begotten was always with Him That begat Him.

5. You will say, "This have I never seen, one begetting, and always with him whom he begat; but he that begat came first, and he that was begotten followed in time." You say well, "I have never seen this;" for this appertains to *that which eye hath not seen.* Do you ask how it may be expressed? It cannot be expressed; *For the ear hath not heard, neither hath it ascended unto the heart of man.* Be it believed and adored, when we believe, we adore; when we adore, we grow; when we grow, we comprehend. For as yet whilst we are in this flesh, as long as we are absent from the Lord, we are, with respect to the Holy Angels who see these things, infants to be suckled by faith, hereafter to be fed by sight. For so saith the Apostle, *As long as we are in the body we are absent from the Lord. For we walk by faith, not by sight.* We shall some day come to sight, which is thus promised us by John in his Epistle; *Dearly beloved, we are the sons of God, and it hath not yet appeared what we shall be.* We are the sons of God now by grace, by faith, by the Sacrament, by the Blood of Christ, by the redemption of the Saviour; *We are the sons of God, and it hath not yet appeared what we shall be. We know that when He shall appear, we shall be like Him, for we shall see Him as He is.*

2 Cor. 5, 6. 7.

1 John 3, 2.

V. 6. Lo, unto the comprehending of what are we being nourished up; lo, unto the embracing and the feeding on what are we being nourished up; yet so as that that which is fed on is not diminished, and he that feedeth is supported. For now food supports us by eating it; but the food which is eaten, is diminished; but when we shall begin to feed on Righteousness, to feed on Wisdom, to feed on that Food Immortal, we are at once supported, and That Food is not diminished. For if the eye knows how to feed on light, and yet doth not diminish the light; for the light will be no less because it is seen by more; it feeds the eyes of more, and yet is as great as it was before: both they are fed, and it is not diminished; if God hath granted this to the light which He hath made

for the eyes of the flesh, what is He Himself, the Light for the eyes of the heart? If then any choice[1] food were praised to thee, on which thou wast to dine, thou wouldest prepare the stomach; God is praised to thee, prepare the heart. SERM. LXXVII. [127.B.] [1] magnus

7. Behold what thy Lord saith to thee; *The hour shall come*, saith He, *and now is. The hour shall come*, yea, that very hour, *now is, when*—what? *when the dead shall hear the Voice of the Son of God, and they that shall hear shall live.* They then that shall not hear, shall not live. What is, *They that shall hear?* They that shall obey. What is, *They that shall hear?* They that shall believe and obey, they shall live. So then before they believed and obeyed, they lay dead; they walked, and were dead. What availed it to them, that they walked, being dead? And yet if any among them were to die a bodily death, they would run, get ready the grave, wrap him up, carry him out, bury him, the dead, the dead; of whom it is said, *Let the dead bury their dead.* Such dead as these are in such wise raised by the Word of God, as to live in faith. They who were dead in unbelief, are aroused by the Word. Of this hour said the Lord, *The hour shall come, and now is.* For with His Own Word did He raise them that were dead in unbelief; of whom the Apostle says, *Arise thou that sleepest, and rise up from the dead, and Christ shall give thee light.* This is the resurrection of hearts, this is the resurrection of the inner man, this is the resurrection of the soul. Matt. 8, 22. Ephes. 5, 14.

8. But this is not the only resurrection, there remains a resurrection of the body also. Whoso riseth again in soul, riseth again in body to his blessedness. For in soul all do not rise again; in body all are to rise again. In soul, I say, all do not rise again; but they that believe and obey; for, *They that shall hear shall live.* But as the Apostle says, *All men have not faith.* If then all men have not faith, all men do not rise again in soul. When the hour of the resurrection of the body shall come, all shall rise again; be they good or bad, all shall rise again. But whoso first riseth again in soul, to his blessedness riseth again in body; whoso doth not first rise again in soul, riseth again in body to his curse. Whoso riseth again in soul, riseth again in body unto life; vi. 2 Thess. 3, 2.

SERM. LXXVII. [127.B] whoso riseth not again in soul, riseth again in body unto punishment. Seeing then that the Lord hath impressed upon us this resurrection of souls, unto which we ought all to hasten, and to labour that we may live therein, and living persevere even unto the end, it remained for Him to impress upon us the resurrection of bodies also, which is to be at the end of the world. Now hear how He hath impressed this too.

9. When He had said, *Verily I say unto you, The hour shall come, and now is, when the dead*, that is, the unbelievers, *shall hear the Voice of the Son of God*, that is, the Gospel, *and they that shall hear*, that is, that shall obey, *shall live*, that is, shall be justified, and shall be unbelievers no longer; when, I say, He had said this, forasmuch as He saw that we had need to be instructed as to the resurrection of the flesh also, and were not to be left thus, He went on and said, *For as the Father hath life in Himself, so hath He given to the Son to have life in Himself.* This refers to the resurrection of souls, to the quickening of souls. Then He added, *And hath given Him power to execute judgment also, because He is the Son of Man.* This Son of God, is Son of Man. For if the Son of God had continued the Son of God, and had not been made the Son of Man, He would not have delivered the sons of men. He Who had made man, was Himself made that which He made, that what He made might not perish. But He was in such wise made the Son of Man, as to continue the Son of God. For He was made Man by assuming that which He was not, not by losing That Which He was; continuing God, He was made Man. He took thee, He was not consumed in thee. As such then came He to us, the Son of God, and Son of Man, the Maker and the Made, the Creator and the Created; the Creator of His mother, Created of His mother; such came He to us. In respect of His being the Son of God, He saith, *The hour shall come, and now is, when the dead shall hear the Voice of the Son of God.* He did not say, "Of the Son of Man;" for He was impressing the truth, wherein He is equal to the Father. *And they that shall hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself;* not by participation, but *in Himself.*

For we have not life in ourselves, but in our God. But He, the Father, hath life in Himself; and He begat such a Son as should have life in Himself; not be made a partaker of life, but Himself be Life, of which life we should be partakers; that is, should have life in Himself, and Himself be Life. But that He should be made the Son of Man, He took from us. Son of God in Himself; that He should be the Son of Man, He took from us. Son of God of That Which is His Own, Son of Man of ours. That which is the less, took He from us; That Which is the more, gave He to us. For thus He died in that He is the Son of Man, not in that He is the Son of God. Yet the Son of God died; but He died in respect to the flesh, not in respect to *the Word Which was made flesh, and dwelt among us.* So then in that He died, He died of that which was ours; in that we live, we live of That Which is His. He could not die of That Which was His own, nor could we live of that which is our own. As God then, as the Only-Begotten, as equal with Him Who begat Him, did the Lord Jesus impress this upon us, that if we hear, we shall live. SERM. LXXVII. [127.B.] John 1, 14.

vii. 10. But, saith He, *He hath given Him power to execute judgment also, because He is the Son of Man.* So then that Form is to come to judgment. The Form of Man is to come to judgment; therefore He said, *He hath given Him power to execute judgment also, because He is the Son of Man.* The Judge here shall be the Son of Man; here shall That Form judge which was judged. Hear and understand: the Prophet had said this already, *They shall look on Him Whom they pierced.* That Very Form shall they see Which they smote with a spear. He shall sit as Judge, Who stood at the judge's seat. He shall condemn the real criminals, Who was made a criminal falsely. He shall come Himself, That Form shall come. This you find in the Gospel too; when before the eyes of His disciples He was going into heaven, they stood and looked on, and the Angelic voice spake, *Ye men of Galilee, why stand ye, &c. This Jesus shall come in like manner as ye see Him going into heaven.* What is, *shall come in like manner?* Shall come in this Very Form. For *He hath given Him power to execute judgment, because He is the Son of Man.* Now see on Zech. 12, 10. John 19, 37. Acts 1, 11.

SERM. LXXVII. [127.B.] what prineiple this was behoveful and right, that they who were to be judged might see the Judge. For they who were to be judged were both good and bad. *But blessed are the pure in heart, for they shall see God.* It remained that in the Judgment the Form of the servant should be manifested both to good and bad, the Form of God be reserved for the good alone.

Matt. 5, 8.

11. For what is it that the good are to receive? Behold I am now expressing that which I did not express a little above; and yet in expressing I do not express it. For I said that there we shall be in sound health, shall be safe, shall be living, shall be without scourges, without hunger and thirst, without failing, without loss of our eyes. All this I said; but what we shall have more, I said not. We shall see God. Now this will be so great, yea so great a thing will it be, that in comparison of it, all the rest is nothing. I said that we shall be living, that we shall be safe and sound, that we shall suffer no hunger and thirst, that we shall not fall into weariness, that sleep will not oppress us. All this, what is it to that happiness, whereby we shall see God? Because then God cannot be now manifested as He is, Whom nevertheless we shall see; therefore, *what eye hath not seen, nor ear heard*, this the good shall see, this shall the godly see, this the mereiful shall see, this shall the faithful see, this shall they see who shall have a good lot in the resurreetion of the body, for that they have had a good obedience in the resurreetion of the heart.

viii.

1 Cor. 2, 9.

12. Shall then the wieked man see God too? of whom Isaiah saith, *Let the ungodly be taken away, that he see not the Glory of God.* Both the ungodly and the godly then shall see that Form; and when the sentence, *Let the ungodly be taken away that he see not the Glory of God*, shall have been pronounced; it remains that as to the godly and the good, that be fulfilled which the Lord Himself promised, when He was here in the flesh, and seen not by the good only, but by the evil also. He spake amongst the good and evil, and was seen of all, as God, hidden, as Man, manifested; as God ruling men, as Man appearing among men: He spake, I say, among them, and said, *Whoso loveth Me, keepeth My commandments; and he that loveth Me, shall be loved of My*

Is. 26, 10. Sept.

John 14, 21.

Father, and I will love him. And as if it were said to Him, And what wilt Thou give him? And *I will*, He saith, *manifest Myself to him.* When did He say this? When He was seen by men. When did He say this? When He was seen even by them, by whom He was not loved. How then was He to manifest Himself to them that loved Him, save in Such a Form, as they who loved Him then saw not? Therefore, seeing that the Form of God was being reserved, the Form of man manifested; by the Form of man, speaking to men, conspicuous and visible, He manifested Himself to all, both good and bad, He reserved Himself for them that loved Him. SERM. LXXVII. [127.B.]

13. When is He to manifest Himself to them that love Him? After the resurrection of the body, when the *ungodly shall be taken away that he see not the Glory of God.* For then *when He shall appear, we shall be like Him; for we shall see Him as He is.* This is life eternal. For all that we said before is nothing to that life. That we live, what is it? That we are in health, what is it? That we shall see God; is a great thing. This is life eternal; this Himself hath said, *But this is life eternal, that they may know Thee the Only True God, and Jesus Christ Whom Thou hast sent.* This is life eternal, that they may know, see, comprehend, acquaint themselves with what they had believed, may perceive that which they were not yet able to comprehend. Then may the mind see what *eye hath not seen, nor ear heard, neither hath it ascended into the heart of man;* this shall be said to them at the end, *Come, ye blessed of My Father, receive the kingdom which hath been prepared for you from the beginning of the world.* Those wicked ones then shall go into everlasting burning. But the righteous, whither? Into life eternal. What is life eternal? *This is life eternal, that they may know Thee, the Only True God, and Jesus Christ, Whom Thou hast sent.* IX. 1 John 3, 2. John 17, 3. Mat. 25, 34.

14. Speaking then of the future resurrection of the body, and not leaving us thus, He saith, *He hath given Him power to execute judgment also, because He is the Son of Man. Marvel not at this, for the hour shall come.* He did not add in this place, *and now is;* because this hour shall be hereafter, because this hour shall be at the end of the world, because this shall be the last hour, shall be at the last trump. *Marvel not at this*, because I have said, *He hath given Him* X.

SERM. LXXVII. [127.B.] *power to execute judgment also, because He is the Son of Man. Marvel not.* For this reason have I said this, because it behoves Him as Man to be judged by men. And what men shall He judge? Those Whom He finds alive? John 5, 28. Not only those, but what? *The hour shall come, when they that are in the graves.* How did He express those that are dead in the flesh? *They who are in the graves,* whose corpses lie buried, whose ashes are covered up, whose bones are dispersed, whose flesh is flesh no more, and yet is entire to God. *The hour shall come, when all that are in the graves shall hear His Voice, and shall come forth.* Be they good or bad, they shall hear the Voice, and shall come forth. All the bands of the grave[1] shall be burst asunder; all that was lost, yea rather was thought to be lost, shall be restored. For if God made man who was not, can He not refashion that which was?

[1] inferorum

xi. 15. I suppose when it is said, "God shall raise the dead again," no incredible thing is said; for it is of God, not of man, that it is said. It is a great thing which shall be done, yea, an incredible thing that shall be done. But let it not be incredible, for see, Who It is That doeth it. He it is said shall raise thee, Who created thee. Thou wast not, and thou art; and once made, shalt thou not be? God forbid thou shouldest think so! God did something more marvellous when He made that which was not; and nevertheless He did make that which was not; and shall it be disbelieved that He is able to refashion that which was, by those very persons whom He made what they were not? Is this the return we make to God, we who were not, and were made? Is this the return we make Him, that we will not believe that He is able to raise again what He hath made? Is this the return which His creature renders Him? "Have I therefore," God saith to thee, "made thee, O man, before thou wast, that thou shouldest not believe Me, that thou shalt be what thou wast, who hast been able to be what thou wast not?" But you will say, "Lo, what I see in the tomb, is dust, ashes, bones; and shall this receive life again, skin, substance, flesh, and rise again? what? these ashes, these bones, which I see in the tomb?" Well. At least thou seest ashes, thou seest bones in the tomb; in thy mother's womb there was nothing. This thou seest, ashes at least there are, and bones;

before that thou wast, there was neither ashes, nor bones; and yet thou wast made, when thou wast not at all; and dost thou not believe that these bones, (for in whatever state, of whatever kind they are, yet they *are*,) shall receive the form again which they had, when thou hast received what thou hadst not? Believe; for if thou shalt believe this, then shall thy soul be raised up. And thy soul shall be raised up *now; The hour shall come, and now is;* then to thy blessing shall thy flesh rise again, *when the hour shall come, that all that are in the graves shall hear His Voice, and shall come forth.* For thou must not at once rejoice, because thou dost hear *and come forth;* hear what follows, *They that have done good unto the resurrection of life; but they that have done evil unto the resurrection of damnation.* Turning to the Lord, &c. SERM. LXXVII. [127.B.] v. 29.

SERMON LXXVIII. [BEN. CXXVIII.]

On the words of the Gospel, John v. "If I bear witness of Myself," &c. and on the words of the Apostle, Gal. v. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. For the flesh lusteth," &c.

1. WE have heard the words of the holy Gospel; and this that the Lord Jesus saith, *If I bear witness of Myself, My witness is not true*, may perplex some. How then is not the witness of the Truth true? Is it not Himself Who hath said, *I am the Way, and the Truth, and the Life?* Whom then are we to believe, if we must not believe the Truth? For of a surety he is minded to believe nothing but falsehood, who does not choose to believe the truth. So then this was spoken on their principles, that you should understand it thus, and gather this meaning from these words; *If I bear witness of Myself, My witness is not true*, that is, as ye think. For He knew well that His Own witness of Himself was true; but for the sake of the weak, and hard of belief, and without understanding, the Sun looked out for lamps. For their weakness of sight could not bear the dazzling brightness of the Sun. 1. John 5, 31. John14, 6.

SERM. LXXVIII. [128.B.]

2. Therefore was John sought for to bear witness to the Truth; and ye have heard what He said; *Ye came unto John; He was a burning and a shining lamp, and ye were willing for a season to rejoice in his light.* This lamp was prepared for their confusion, for of this was it said so long time before in the Psalms, *I have prepared a lamp for Mine Anointed.* What! a lamp for the Sun! *His enemies will I clothe with confusion: but upon Himself shall my sanctification flourish.* And hence they were in a certain place confounded by means of this very John, when the Jews said to the Lord, *By what authority doest Thou these things? Tell us.* To whom He answered, *Do ye tell Me too. The baptism of John, was it from heaven, or of men?* They heard, and held their peace. For they thought at once with themselves. *If we shall say, Of men; the people will stone us; for they hold John as a prophet. If we shall say, From heaven; He will say to us, Why then have ye not believed him?* For John bare witness to Christ. So straitened in their hearts by their own questions, and taken in their own snares, they answered, *We do not know.* What else could the voice of darkness be? It is right indeed for a man when he does not know, to say, "I know not." But when he does know, and says, "I know not;" he is a witness against himself. Now they knew well John's excellency, and that his baptism was from heaven; but they were unwilling to acquiesce in Him to Whom John bare witness. But when they said, *We do not know;* Jesus answered them. *Neither will I tell you by what authority I do these things.* And they were confounded; and so was fulfilled, *I have prepared a lamp for Mine Anointed, His enemies will I clothe with confusion.*

v. 33. v. 35. Ps. 132, 17. v. 18. Sept. Luke20, 2. &c.

ii. 3. Are not Martyrs witnesses of Christ, and do they not bear witness to the truth? But if we think more carefully, when those Martyrs bear witness, He beareth witness to Himself. For He dwelleth in the Martyrs, that they may bear witness to the truth. Hear one of the Martyrs, even the Apostle Paul; *Would ye receive a proof of Christ, Who speaketh in Me?* When John then beareth witness, Christ, Who dwelleth in John, beareth witness to Himself. Let Peter bear witness, let Paul bear witness, let the rest of the Apostles

2 Cor. 13, 3. Vulg.

bear witness, let Stephen bear witness, it is He Who dwelleth in them all that beareth witness to Himself. For He without them is God, they without Him, what are they? SERM. LXXVIII. [128.B.]

4. Of Him it is said, *He ascended up on high, He led captivity captive, He gave gifts unto men.* What is, *He led captivity captive?* He conquered death. What is, *He led captivity captive?* The devil was the author of death, and the devil was himself by the Death of Christ led captive. *He ascended up on high.* What do we know higher than heaven? Visibly and before the eyes of His disciples He ascended into heaven. This we know, this we believe, this we confess. *He gave gifts unto men.* What gifts? The Holy Spirit. He who giveth such a Gift, what is He Himself? For great is God's mercy; He giveth a Gift equal to Himself; for His Gift is the Holy Spirit, and the Whole Trinity, Father and Son and Holy Spirit, is One God. What hath the Holy Spirit brought us? Hear the Apostle; *The love of God,* saith he, *hath been shed abroad in our hearts.* Whence, thou beggar, hath the love of God been shed abroad in thine heart? How, or wherein hath the love of God been shed abroad in the heart of man? *We have,* saith he, *this treasure in earthen vessels.* Why, in earthen vessels? *That the excellency of the power may be of God?* Finally, when he had said, *The love of God hath been shed abroad in our hearts;* that no man might think that he hath this love of God of himself, he added immediately, *By the Holy Spirit, Who hath been given to us.* Therefore, that thou mayest love God, let God dwell in thee, and love Himself in thee, that is, to His love let Him move thee, enkindle, enlighten, arouse thee. Ps. 68, 18. Ephes. 4, 8. Rom. 5, 5. 2 Cor. 4, 7. iii.

5. For in this body of ours there is a struggle; as long as we live, we are in combat; as long as we are in combat, we are in peril; but, *in all these things we are conquerors through Him Who loved us.* Our combat ye heard of just now when the Apostle was being read. *All the law,* saith he, *is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself.* This love is from the Holy Spirit. *Thou shalt love thy neighbour as thyself.* First see, if thou knowest yet how to love thyself; and then will I commit to thee the neighbour whom thou art to love as thyself. But if Rom. 8, 37. Gal. 5, 14.

SERM. LXXVIII. [12S.B.] thou dost not yet know how to love thyself; I fear lest thou shouldest deceive thy neighbour as thyself. For if thou lovest iniquity, thou dost not love thyself. The Psalm is witness; Ps. 10, 5. Sept. 11.E.V. *But whoso loveth iniquity, hateth his own soul.* Now if thou hate thine own soul, what doth it profit thee that thou dost love thy flesh? If thou hate thine own soul, and lovest thy flesh, thy flesh shall rise again; but only that thy soul may be tormented. Therefore the soul must first be loved, which is to be subdued unto God, that this service may maintain its due order, the soul to God, the flesh to the soul. Wouldest thou that thy flesh should serve thy soul? Let thy soul serve God. Thou oughtest to be ruled, that thou mayest be able to rule. For so perilous is this struggle, that if thy Ruler forsake thee, ruin must ensue.

iv. Gal. 5, 15. 16. 6. What struggle? *But if ye bite and devour one another, take heed that ye be not consumed one of another. But I say, Walk in the Spirit.* I am quoting the words of the Apostle, which have been just read out of his Epistle. *But I say, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. But I say, Walk in the Spirit, and the lusts of the flesh*, he did not say, "Ye shall not have;" nor did he say, "Ye shall not do;" but, *Ye shall not fulfil.* Now what this is, with the Lord's assistance, I will declare as I shall be able; give attention, that ye may understand, if ye are walking in the Spirit. *But I say, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.* Let him follow on; if haply any thing, as this which is here obscure, may be understood more easily by the sequel of his words. For I said, that it was not without a meaning that the Apostle would not say, "Ye shall not have the lusts of the flesh;" nor again would even say, "Ye shall not do the lusts of the flesh;" but said, *Ye shall not fulfil the lusts of the flesh.* He hath set forth this struggle before us. In this battle are we occupied, if we are in [1] God's service. What then follows? *For the flesh lusteth against the spirit, and the spirit against the flesh. For these are contrary the one to the other, so that ye do not the things that ye would.* This, if it be not understood, is with exceeding peril heard. And therefore anxious as I am lest men by an evil interpretation should perish, I have undertaken with the Lord's assistance to explain these

[1] Deomilitamus v. 17.

words to your affection. We have leisure enough, we have begun early in the morning, the hour of dinner does not press; on this day, the sabbath that is, they that hunger after the word of God are wont especially to meet together. Hear and attend, I will speak with what carefulness I can. SERM. LXXVIII. [128.B.] v.

7. What then is that which I said, "Is heard with peril if it be not understood?" Many overcome by carnal and damnable lusts, commit all sorts of crimes and impurities, and wallow in such abominable uncleanness, as it is a shame even to mention; and say to themselves these words of the Apostle. See what the Apostle has said, *So that ye cannot do the things that ye would.* I would not do them, I am forced, I am compelled, I am overcome, *I do the things that I would not*, as the Apostle says. *The flesh lusteth against the Spirit, and the Spirit against the flesh, so that ye cannot do the things that ye would.* You see with what peril this is heard, if it be not understood. You see how it concerns the pastor's office, to open the closed fountains, and to minister to the thirsty sheep the pure, harmless water. Gal 5, 17. Rom. 7, 19.

8. Be not willing then to be overcome when thou fightest. See what kind of war, what kind of battle, what kind of strife he hath set forth, within, within thine own self. *The flesh lusteth against the Spirit.* If the Spirit lust not also against the flesh, commit adultery. But if the Spirit lust against the flesh, I see a struggle, I do not see a victory, it is a contest. *The flesh lusteth against the Spirit.* Adultery has its pleasure. I confess that it has its pleasure. But, *The Spirit lusteth against the flesh:* Chastity too has its pleasure. Therefore let the Spirit overcome the flesh; or by all means not be overcome by the flesh. Adultery seeks the darkness, chastity desires the light. As thou wouldest wish to appear to others, so live; as thou wouldest wish to appear to men, even when beyond the eyes of men so live; for He Who made thee, even in the darkness seeth thee. Why is chastity praised publicly by all? Why do not even adulterers praise adultery? *Whoso* then *seeketh the truth, cometh to the light.* But adultery has its pleasure. Be it contradicted, resisted, opposed. For it is not so that thou hast nothing wherewith to fight. Thy God is in thee, the good Spirit hath been given to thee. And not- John 3, 21. vi.

SERM. LXXVIII. [128.B] withstanding this flesh of ours is permitted to lust against the spirit by evil suggestions and real[1] delights. Be that secured which the Apostle saith, *Let not sin reign in your mortal body.* He did not say, "Let it not be there." It is there already. And this is called sin, because it has befallen us through the wages[2] of sin. For in Paradise the flesh did not lust against the spirit, nor was there this struggle there, where was peace only; but after the transgression, after that man was loth to serve God, and was given up to himself; yet not so given up to himself as that he could so much as possess himself; but possessed by him, by whom deceived; the flesh began to lust against the Spirit. Now it is in the good that it lusteth against the Spirit; for in the bad it has nothing to lust against. For there doth it lust against the Spirit, where the Spirit is.

[1] genuinis

Rom. 6, 12.

[2] merito

9. For when he says, *The flesh lusteth against the Spirit, and the Spirit against the flesh;* do not suppose that so much hath been attributed to the spirit of man. It is the Spirit of God Who fighteth in thee against thyself, against that which in thee is against thee. For thou wouldest not stand to God-ward; thou didst fall, wast broken; as a vessel when it falls from a man's hand to the ground, wast thou broken. And because thou wast broken, therefore art thou turned against thyself; therefore art thou contrary to thine own self. Let there be nought in thee contrary to thyself, and thou shalt stand in thine integrity. For that thou mayest know that this office appertaineth to the Holy Spirit; the Apostle saith in another place, *For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the flesh, ye shall live.* From these words man was at once uplifting himself, as though by his own spirit he were able to mortify the deeds of the flesh. *If ye live after the flesh, ye shall die; but if through the Spirit ye do mortify the deeds of the flesh, ye shall live.* Explain to us, Apostle, through what spirit? For man also hath a spirit appertaining to his proper nature, whereby he is man. For man consists of body and spirit. And of this spirit of man it is said, *No man knoweth the things of a man, save the spirit of man which is in him.* I see then that man himself hath his own spirit appertaining to his proper nature, and I hear thee

vii.

Rom. 8, 13.

1 Cor. 2, 11.

saying, *But if through the Spirit ye do mortify the deeds of the flesh, ye shall live.* I ask, through what spirit; my own, or God's? For I hear thy words, and am still perplexed by this ambiguity. For when the word *spirit* is used, it is used sometimes of the spirit of a man, and of cattle, as it is written, that *all flesh which had in itself the spirit of life, died by the flood.* And so the word spirit is spoken of cattle, and spoken of man too. Sometimes even the wind is called spirit; as it is in the Psalm, *Fire, hail, snow, frost, the spirit of the tempest.* For as much then as the word *spirit* is used in many ways, by what spirit, O Apostle, hast thou said that the deeds of the flesh are to be mortified; by mine own, or by the Spirit of God? Hear what follows, and understand. The difficulty is removed by the following words. For when he had said, *But if through the Spirit ye mortify the deeds of the flesh, ye shall live;* he added immediately, *For as many as are acted*[1] *upon by the Spirit of God, they are the sons of God.* Thou dost act, if thou art acted upon, and actest well, if thou art acted upon by the Good. So then when he said to thee, *If through the Spirit ye mortify the deeds of the flesh, ye shall live;* and it was doubtful with thee of what spirit he had spoken, in the words following understand the Master, acknowledge the Redeemer. For That Redeemer hath given thee the Spirit Whereby thou mayest mortify the deeds of the flesh. *For as many as are acted upon by the Spirit of God, they are the sons of God.* They are not the sons of God if they are not acted upon by the Spirit of God. But if they are acted upon by the Spirit of God, they fight; because they have a mighty Helper. For God doth not look on at our combattings as the people do at the gladiators[2]. The people may favour the gladiator, help him they cannot when he is in peril.

SERM. LXXVIII. [128.B.]

Gen. 6, 17. and 7, 22.

Ps. 147, 8. Sept. E. V. 148.

Rom. 8, 13.

[1] aguntur

[2] venatores

10. So then here too; *The flesh lusteth against the Spirit, and the Spirit against the flesh.* And what means, *So that ye cannot do the things that ye would?* For here is the peril with one who understands it amiss. Be it now my office to explain it, howsoever incompetent. *So that ye cannot do the things that ye would.* Attend, ye holy ones, whosoever ye are that are fighting. To them that are battling do I speak. They who viii.

SERM. LXXVIII. [128.B.] are fighting, understand; he that is not fighting, understands me not. Yea, he that is fighting, I will not say understands me, but anticipates me. What is the chaste man's wish? That no lust should rise up in his members at all opposed to chastity. He wisheth for peace, but as yet he hath it not. For when we shall have come to that state, where there shall rise up no lust at all to be opposed, there will be no enemy for us to struggle with; nor is victory a matter for expectation there, for that there is triumphing over the now vanquished foe. Hear of this victory, in the Apostle's own words; *This corruptible must put on incorruption, and this mortal must put on immortality. Now when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory.* Hear the voices of them that triumph; *O death, where is thy contention? O death, where is thy sting?* Thou hast smitten, thou hast wounded, thou hast thrown down; but He hath been wounded for me Who made me. O death, death, He Who made me hath been wounded for me, and by His Death hath overcome thee. And then in triumph shall they say, *O death, where is thy contention? O death, where is thy sting?*

1 Cor. 15, 53, &c.

ix. 11. But now, when *the flesh lusteth against the Spirit, and the Spirit against the flesh*, is the contention of death; we do not what we would. Why? Because we would that there should be no lusts, but we cannot hinder it? Whether we will or not, we have them; whether we will or not, they solicit[1], they allure, they sting, they disturb us, they will be rising. They are repressed, not yet extinguished. How long does the flesh lust against the Spirit, and the Spirit against the flesh? Will it be so, even when the man is dead? God forbid! Thou puttest off the flesh, how then shalt thou draw the lusts of the flesh along with thee? Nay, if thou hast fought well, thou shalt be received into rest. And from this rest, thou passest to be crowned, not condemned; that thou mayest after it be brought to the Kingdom. As long then as we live here, my brethren, so it is; so is it with us even who have grown old in this warfare, less mighty enemies it is true we have, but yet we have them. Our enemies

[1] titillant

are in a measure wearied out even now by age; but nevertheless, wearied though they be, they do not cease to harass by such excitements as they can the quiet of old age. Sharper is the fight of the young; we know it well, we have passed through it: *The flesh* then *lusteth against the Spirit, and the Spirit against the flesh; so that ye cannot do the things that ye would.* For what would ye, O holy men, and good warriors, and brave soldiers of Christ? what would ye? That there should be no evil lusts at all. But ye cannot help it. Sustain[1] the war, hope for triumph. For now in the meanwhile ye must fight. *The flesh lusteth against the Spirit, and the Spirit against the flesh; so that ye cannot do the things that ye would;* that is, that there should be no lusts of the flesh at all. SERM. LXXVIII. [128.B.]

[1] exercete

12. But do what ye are able; what the Apostle himself says in another place, which I had already begun to repeat; *Let not sin reign in your mortal body, to obey the desires thereof.* Lo, what I would not; evil desires arise; but obey them not. Arm thyself, assume the weapons of war. The precepts of God are thy arms. If thou listen to me as thou shouldest, thou art armed even by that which I am speaking. "*Let not sin*, he says, *reign in your mortal body.* For as long as ye bear a mortal body, sin doth fight against you; but let it not reign." What is, *Let it not reign?* That is, *to obey the desires thereof.* If ye begin to obey, it reigns. And what is it to obey, but to *yield your members as instruments of iniquity unto sin?* Nothing more excellent than this teacher. What wouldest thou that I should yet explain to thee? Do what thou hast heard. Yield not thy members instruments of iniquity unto sin. God hath given thee power by His Spirit to restrain thy members. Lust riseth up, restrain thy members; what can it do now that it hath risen? Restrain thou thy members; yield not thy members instruments of iniquity unto sin; arm not thine adversary against thyself. Restrain thy feet, that they go not after unlawful things. Lust hath risen up, restrain thy members; restrain thine hands from all wickedness; restrain the eyes, that they wander not astray; restrain the ears, that they hear not the words of lust with pleasure; restrain the whole body, restrain the sides, restrain its highest and lowest parts. What can X. Rom. 6, 12.

SERM. LXXVIII. [128.B.]

lust do? How to rise up, it knoweth. How to conquer, it knoweth not. By rising up constantly without effect, it learns not even to rise.

xi. 13. Let us then return to the words, which I had set forth out of the Apostle as obscure, and we shall now see them to be plain. For this I had set forth, that the Apostle did not say, "Walk in the Spirit, and ye shall not have the lusts of the flesh;" because we must necessarily have them. Why then did he not say, "Ye shall not do the lusts of the flesh?" Because we do them; for we do lust. The very lusting, is doing. But the Apostle says, *Now it is no more I that do it, but sin that dwelleth in me.* What then hast thou to beware of? This doubtless, that thou fulfil them not. A damnable lust hath risen up, it hath risen, made its suggestion; let it not be heard. It burneth, and is not quieted, and thou wouldest that it should not burn. Where then is, *So that ye cannot do the things that ye would?* Do not give it thy members. Let it burn without effect, and it will spend itself. In thee then these lusts are done. It must be confessed, they are done. And therefore he said, *Ye shall not fulfil.* Let them not then be fulfilled. Thou hast determined to do, thou hast fulfilled. For thou hast fulfilled it, if thou determinest upon committing adultery, and dost not commit it, because no place hath been found, because no opportunity is given, because, it may be, she for whom thou seemest to be disturbed is chaste; lo, now she is chaste, and thou art an adulterer. Why? Because thou hast fulfilled lusts. What is, "hast fulfilled?" Hast determined in thy mind upon committing adultery. If now, which God forbid, thy members too have wrought, thou hast fallen down headlong into death.

Rom. 7, 17.

xii. 14. Christ raised up the daughter of the ruler of the synagogue who was dead in the house. She was in the house, she had not yet been carried out. So is the man who hath determined on some wickedness in his heart; he is dead, but he lies within. But if he has come as far as to the action of the members, he has been carried out of the house. But the Lord raised also the young man, the widow's son, when he was being carried out dead beyond the gate of the city. So then I venture to say, Thou hast determined in

Mark 5, 35.

Vid. Serm. 48.(Ben. 98.)

Luke 7, 12. &c.

thine heart, if thou call thyself back from thy deed, thou wilt be cured before thou put it into action. For if thou repent in thine heart, that thou hast determined on some bad and wicked and abominable and damnable thing; there where thou wast lying dead, within, so within hast thou arisen. But if thou have fulfilled, now hast thou been carried out; but thou hast One to say to thee, *Young man, I say unto thee, Arise.* Even though thou have perpetrated it, repent thee, return at once, come not to the sepulchre. But even here I find a third one dead, who was brought even to the sepulchre. He has now upon him the weight of habit, a mass of earth presses him down exceedingly. For he has been practised much in unclean deeds, and is weighed down exceedingly by his immoderate[1] habit. Here too Christ crieth, *Lazarus, come forth.* For a man of very evil habit *now stinketh.* With good reason did Christ in that case cry out; and not cry out only, but with a loud Voice cried out. For at Christ's Cry even such as these, dead though they be, buried though they be, stinking though they be, yet even these shall rise again, they shall rise again. For of none that lieth dead need we despair under such a Raiser up. Turn we to the Lord, &c.

Serm. LXXVIII. [128. B.]

[1] nimiâ

John 11, 43. &c.

SERMON LXXIX. [CXXIX. Ben.]

On the words of the Gospel, John v. "Search the Scriptures, in which ye think ye have eternal life," &c. against the Donatists.

1. Give heed, Beloved, to the lesson of the Gospel which has just sounded in our ears, whilst I speak a few words as God shall vouchsafe to me. The Lord Jesus was speaking to the Jews, and said to them, *Search the Scriptures, in which ye think ye have eternal life, they testify of Me.* Then a little after He said, *I am come in My Father's Name, and ye have not received Me; if another shall come in his own name, him ye will receive.* Then a little after; *How can ye believe, who look for glory one from another, and seek not the glory which is of God only?* At last He saith, *I do not accuse* i.

John 5, 39.

v. 43.

v. 44.

v. 45.

SERM. LXXIX. [129.B.] *you to the Father; there is one that accuseth you, Moses, in whom ye trust. For had ye believed Moses, ye would haply believe Me also, for he wrote of Me. But seeing ye believe not his words, how can ye believe Me?* At these sayings which have been set before us from divine[1] inspiration, out of the reader's mouth, but by the Saviour's ministry, give ear to a few words, not to be estimated by their number, but to be duly weighed.

v. 46. v. 47.

[1] divinitus

ii. 2. For all these things it is easy to understand as touching the Jews. But we must beware, lest, when we give too much attention to them, we withdraw our eyes from ourselves. For the Lord was speaking to His disciples; and assuredly what He spake to them, He spake to us too their posterity. Nor to them only does what He said, *Lo, I am with you alway even unto the end of the world*, apply, but even to all Christians that should be after them, and succeed them even unto the end of the world. Speaking then to them He said, *Beware of the leaven of the Pharisees.* They at that time thought that the Lord had said this, because they had brought no bread; they did not understand that *Beware of the leaven of the Pharisees* meant, "beware of the doctrine of the Pharisees." What was the doctrine of the Pharisees, but that which ye have now heard? *Seeking glory one of another, looking for glory one from another, and not seeking the glory which is of God only.* Of these the Apostle Paul thus speaks; *I bear them record that they have a zeal of God, but not according to knowledge. They have*, he says, *a zeal of God;* I know it, I am sure of it; I was once among them, I was such as they. *They have*, he says, *a zeal of God, but not according to knowledge.* What is this, O Apostle, *not according to knowledge?* Explain to us what the knowledge is thou dost set forth, which thou dost grieve is not in them, and wouldest should be in us? He went on and subjoined and developed what he had set forth closed. What is, *They have a zeal of God, but not according to knowledge? For they being ignorant of God's righteousness, and wishing to establish their own, have not submitted themselves unto the righteousness of God.* To be ignorant then of God's righteousness, and to wish to establish one's own, this is to *look for glory one from another, and not to seek*

Mat. 28, 20.

Mat. 16, 6.

Rom. 10, 2.

Ibid. 3.

the glory which is of God only. This is the leaven of the Pharisees. Of this the Lord bids beware. If it is servants that he bids, and the Lord that bids, let us beware; lest we hear, *Why say ye to Me, Lord, Lord, and do not the things which I say?* SERM. LXXIX. [119.B.] Matt. 7, 21. Luke 6, 46.

3. Let us then leave a while the Jews to whom the Lord was then speaking. They are without, they will not listen to us, they hate the Gospel itself, they procured false witness against the Lord, that they might condemn Him when alive; other witness they bought with money against Him when dead. When we say to them, "Believe on Jesus," they answer us, "Are we to believe on a dead man?" But when we add, "But He rose again;" they answer, "Not[1] at all;" His disciples stole Him away from the sepulchre. The Jewish buyers love falsehood and despise the truth of the Lord, the Redeemer. What thou art saying, O Jew, thy parents bought for money; and this which they bought hath continued in thee. Give heed rather to Him That bought thee, not to him who bought a lie for thee. [1] absit

4. But as I have said, let us leave these, and attend rather to these our brethren, with whom we have to do. For Christ is the Head of the Body. The Head is in Heaven, the Body is on earth; the Head is the Lord, the Body His Church. But ye remember it is said, *They shall be two in one flesh. This is a great mystery*[2], says the Apostle, *but I speak in Christ and in the Church.* If then they are two in one flesh, they are two in one voice. Our Head the Lord Christ spake to the Jews these things which we heard, when the Gospel was being read, The Head to His enemies; let the Body too, that is, the Church, speak to its enemies. Ye know to whom it should speak. What has it to say? It is not of myself that I have said, that the voice is one; because the flesh is one, the voice is one. Let us then say this to them; I am speaking with the voice of the Church. "O brethren, dispersed children, wandering sheep, branches cut off, why do ye calumniate me? Why do ye not acknowledge me? *Search the Scriptures, in which ye think ye have eternal life, they testify of me;*" to the Jews our Head saith, what the Body saith to you; *Ye shall seek me, and shall not* Ephes. 5, 31. 32. [2] sacramentum John 7, 36.

SERM. LXXIX. [129. B.] iv. *find me.* Why? Because ye do not *search the Scriptures, which testify of me.*

5. A testimony for the Head; *To Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ.* A testimony for the body unto Abraham, which the Apostle hath brought forward. *To Abraham were the promises made. As I live, saith the Lord, I swear by Myself, because thou hast obeyed My Voice, and hast not spared thine own beloved son for Me, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand of the sea, and in thy seed shall all nations of the earth be blessed.* Thou hast here a testimony for the Head, and one for the Body. Hear another, short, and almost in one sentence including a testimony for the Head and for the Body. The Psalm was speaking of the Resurrection of Christ; *Be Thou exalted, O God, above the heavens.* And immediately for the Body; *And Thy glory above all the earth.* Hear a testimony for the Head; *They digged My Hands and My Feet, they numbered all My Bones; and they looked and stared upon Me; they divided My garments among them, and cast lots upon My vesture.* Hear immediately a testimony for the Body, a few words after, *All the ends of the world shall remember themselves and be turned unto the Lord, and all the kindreds of the nations shall worship in His sight; for the kingdom is the Lord's, and He shall have dominion over the nations.* Hear for the Head; And *He is as a bridegroom coming forth out of His bride-chamber.* And in this same Psalm hear for the Body; *Their sound went out into all the earth, and their words unto the ends of the world.*

Gal. 3, 16.
Gen. 22, 16. &c.
Ps. 57, 11.
Ps. 21, 17. Sept. v. 18. v. 19. E. V. 22. 16; 17. 18.
v. 28 E. V. 27.
v. 29. E. V. 28.
Ps. 19, 5.
v. 4.

v. 6. These passages are for the Jews, and for these of our own brethren. Why so? Because these Scriptures of the Old Testament both the Jews receive, and these our brethren receive. But Christ Himself, Whom the others do not receive, let us see if these last receive. Let Him speak Himself, speak both for Himself Who is the Head, and for His Body which is the Church; for so in us the head speaks for the body. Hear for the Head; He was risen from the dead, He

found the disciples hesitating, doubting, not believing for joy; He *opened their understanding that they might understand the Scriptures, and said to them, Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day.* Thus for the Head; let Him speak for the Body too; *And that repentance and remission of sins should be preached in His Name throughout all nations, beginning at Jerusalem.* Let the Church then speak to her enemies, let her speak. She does speak clearly, she is not silent: only let them give ear. Brethren, ye have heard the testimonies, now acknowledge me. *Search the Scriptures, in which ye hope ye have eternal life: they testify of me.* What I have said is not of mine own, but of my Lord's; and notwithstanding, ye still turn away, still turn your backs. *How can ye believe me, who look for glory one from another, and seek not the glory which is of God only? For being ignorant of God's righteousness, ye have a zeal of God, but not according to knowledge. For being ignorant of God's righteousness, and wishing to establish your own, ye have not submitted yourselves to the righteousness of God.* What else is it to be ignorant of God's righteousness, and to wish to establish your own, but to say, "It is I who sanctify, it is I who justify; what I may have given is holy?" Leave to God what is God's; recognise, O man, what is man's. Thou art ignorant of God's righteousness, and wishest to establish thine own. Thou dost wish to justify me; it is enough for thee that thou be justified with me.

SERM. LXXIX. [129.B.] Luke 24, 45. &c. Rom. 10, 2. 3.

7. It is said of Antichrist, and all understand of him what the Lord said, *I am come in My Father's Name, and ye have not received Me; if another shall come in his own name, him ye will receive.* But let us hear John too; *Ye have heard that Antichrist cometh, and even now are there many Antichrists.* What is it in Antichrist that we are in horror of, but that he is to honour his own name, and to despise the Name of the Lord? What else doeth he that saith, "It is I that justify?" We answer him, "I came to Christ, not with my feet, but with my heart I came; where I heard the Gospel, there did I believe, there was I baptized; because I believed on Christ, I believed on God." Yet says he, "Thou art not clean." Why? "Because I was not

vi. John 5, 43. 1 John 2, 18.

Serm. LXXIX. [129. B.] there." "Tell me why am not I cleansed, a man who was baptized in Jerusalem, who was baptized, for instance, among the Ephesians, to whom an Epistle you read was written, and whose peace you despise? Lo, to the Ephesians the Apostle wrote; a Church was founded, and remains even to this day; yea, remains in greater fruitfulness, remains in greater numbers, holds fast that which it received of the Gal. 1, 9. Apostle, *If any man preach ought to you than that ye have received, let him be accursed.* "What now? what dost thou say to me? Am I not clean? There was I baptized, am I not clean?" "No, even thou art not." "Why?" "Because I was not there." "But He Who is every where, was there. He Who is every where was there, in Whose Name I believed. Thou coming I know not whence, yea, rather not coming, but wishing that I should come to thee, fixed in this place, sayest to me, 'Thou wast not baptized duly, seeing I was not there.' John 1, 33. Consider Who was there. What was said to John? *Upon Whom thou shalt see the Spirit descending like a dove, this is He Which baptizeth.* Him hast thou seeking for thee; nay, for that thou hast grudged me who was baptized by Him, thou hast lost Him rather."

vii. 8. Understand then, my brethren, our language and theirs, and look which ye would choose. This is what we say; "Be we holy, God knoweth it; be we unrighteous, this again He knoweth better; place not your hope in us, whatsoever we 1 Cor. 4, 16; 11, 1. be. If we be good, do as is written, *Be ye imitators of Me, as I also am of Christ.* But if we be bad, not even thus are ye abandoned, not even thus have ye remained without Matt. 23, 3. counsel: give ear to Him, saying, *Do what they say; but do not what they do.*" Whereas they on the contrary say, "If we were not good, ye were lost." Lo, here is *another that shall come in his own name.* Shall my life then depend on thee, and my salvation be tied up in thee? Have I so 1 Cor. 10, 4. forgotten my foundation? Was not Christ the Rock? Is it Matt. 7, 25. not that he that buildeth upon the rock, neither the wind nor the floods overthrow him? Come then, if thou wilt, with me upon the Rock, and do not wish to be to me for the rock.

John 5, 46. 9. Let the Church then say those last words also, *If ye had believed Moses, ye would believe me also; for he wrote*

of me; for that I am His body of Whom he wrote. And of the Church did Moses write. For I have quoted the words of Moses, *In thy seed shall all nations of the earth be blessed.* Moses wrote this in the first book. If ye believed Moses, ye would also believe Christ. Because ye despise Moses' words, it must needs be that ye despise the words of Christ. *They have* there, saith He, *Moses and the Prophets, let them hear them. Nay, father Abraham, but if one went unto them from the dead,* him they will hear. *And He said, If they hear not Moses and the Prophets, neither will they believe, if one rise again from the dead.* This was said of the Jews: was it therefore not said of heretics? He had risen from the dead, Who said, *It behoved Christ to suffer, and to rise again from the dead the third day.* This I believe. I believe it, he says. Dost thou believe? Wherefore believest thou not what follows? In that thou believest, *It behoved Christ to suffer, and to rise again from the dead the third day;* this was spoken of the Head; believe also that which follows concerning the Church, *That repentance and remission of sins should be preached throughout all nations.* Wherefore dost thou believe as touching the Head, and believest not as touching the Body? What hath the Church done to thee, that thou wouldest so to say behead her? Thou wouldest take away the Church's Head, and believe the Head, leave the Body as it were a lifeless trunk. It is all to no purpose that thou dost caress the Head, like any devoted servant. He that would take off the head, doth his best to kill both the head and the body. They are ashamed to deny Christ, yet are they not ashamed to deny Christ's words. Christ neither we nor ye have seen with our eyes. The Jews saw, and slew Him. We have not seen Him, and believe; His words are with us. Compare yourselves with the Jews: they despised Him hanging upon the Tree, ye despise Him sitting in heaven; at their suggestion Christ's title was set[1] up, by your setting[2] yourselves up, Christ's Baptism is effaced. But what remains, brethren, but that we pray even for the proud, that we pray even for the puffed up, who so extol themselves? Let us say to God on their behalf, *Let them know that the Lord is Thy Name; and* not *that* men, but *Thou Only art the Most High over all the earth.* Let us turn to the Lord, &c.

SERM. LXXIX. [129.B.]

Gen. 22, 18.

Luke16, 29. v. 30.

v. 31.

viii.

Luke24, 46. &c.

[1] stetit.

[2] stantibus.

Ps. 82, 19.Sept. E.V.83. 18.

SERMON LXXX. [CXXX. BEN.]

On the words of the Gospel, John vi. where the miracle of the five loaves and the two fishes is related.

SERM. LXXX. [130.B.] 1. IT was a great miracle that was wrought, dearly beloved, for five thousand men to be filled with five loaves and two fishes, and the remnants of the fragments to fill twelve baskets. A great miracle: but we shall not wonder much at what was done, if we give heed to Him That did it. He multiplied the five loaves in the hands of them that brake them, Who multiplieth the seeds that grow in the earth, so as that a few grains are sown, and whole barns are filled. But, because He doth this every year, no one marvels. Not the inconsiderableness[1] of what is done, but its constancy takes away admiration of it. But when the Lord did these things, He spake to them that had understanding, not by words only, but even by the miracles themselves. The five loaves signified the five books of Moses' Law. The old Law is barley compared to the Gospel wheat. In those books are great mysteries concerning Christ contained. Whence He saith Himself, *If ye had believed Moses, ye would believe Me also; for he wrote of Me.* But as in barley the marrow is hid under the chaff, so in the veil of the mysteries of the Law is Christ hidden. As those mysteries of the Law are developed and unfolded; so too those loaves increased when they were broken. And in this that I have explained to you, I have broken bread unto you. The five thousand men signify the people ordered under the five books of the Law. The twelve baskets are the twelve Apostles, who themselves too were filled with the fragments of the Law. The two fishes are either the two precepts of the love of God and our neighbour, or the two people of the circumcision and uncircumcision, or those two sacred personages of the king and the priest. As these things are explained, they are broken; when they are understood, they are eaten.

[1] vilitas

John 5, 46.

John 6, 41. 2. Let us turn to Him Who did these things. He is Himself *The Bread Which came down from heaven;* but Bread

Which refresheth the failing, and doth not fail; Bread Which can be tasted[1], cannot be wasted. This Bread did the manna also figure. Wherefore it is said, *He gave them the Bread of heaven, man ate Angels' Bread.* Who is the Bread of heaven, but Christ? But in order that man might eat Angels' Bread, the Lord of Angels was made Man. For if He had not been made Man, we should not have His Flesh; if we had not His Flesh, we should not eat the Bread of the Altar. Let us hasten to the inheritance, seeing we have hereby received a great earnest of it. My brethren, let us long for the life of Christ, seeing we hold as an earnest the Death of Christ. How shall He not give us His good things, Who hath suffered our evil things? In this our earth, in this evil world, what abounds, but to be born, to labour, and to die? Examine thoroughly man's estate, convict me if I lie: consider all men whether they are in this world for any other end than to be born, to labour, and to die? This is the merchandize of our country: these things here abound. To such merchandize did that Merchantman descend. And forasmuch as every merchant gives and receives; gives what he has, and receives what he has not; when he procures any thing, he gives money, and receives what he buys: so Christ too in this His traffic gave and received. But what received He? That which aboundeth here, to be born, to labour, and to die. And what did He give? To be born again, to rise again, and to reign for ever. O Good Merchant, buy us. Why should I say buy us, when we ought to give Thee thanks that Thou hast bought us? Thou dost deal out our Price to us, we drink Thy Blood; so dost thou deal out to us our Price. And we read the Gospel, our title[1] deed. We are Thy servants, we are Thy creatures: Thou hast made us, Thou hast redeemed us. Any one can buy his servant, create him he cannot; but the Lord hath both created and redeemed His servants; created them, that they might be; redeemed them, that they might not be captives ever. For we fell into the hands of the prince of this world, who seduced Adam, and made him his servant, and began to possess us as his slaves. But the Redeemer came, and the seducer was overcome. And what did our Redeemer to him who held us captive? For our ransom he held out His Cross as a trap; he placed

SERM. LXXX. [130.B.]

[1] qui suum potest, consumi non potest Ps. 77, 24. 25. Sept. E.V.78.

[1] instrumentum

Serm. LXXX. [130. B.] in It as a bait His Blood. He indeed had power to shed His Blood, he did not attain[1] to drink it. And in that he shed the Blood of Him Who was no debtor, he was commanded to render up the debtors; he shed the Blood of the Innocent, he was commanded to withdraw from the guilty. He verily shed His Blood to this end, that He might wipe out our sins. That then whereby he held us fast was effaced by the Redeemer's Blood. For he only held us fast by the bonds of our own sins. They were the captive's chains. He came, He bound the strong one with the bonds of His Passion; He entered into his house, into the hearts, that is, of those where he did dwell, and took away his vessels. We are his vessels. He had filled them with his own bitterness. This bitterness too he pledged to our Redeemer in the gall. He had filled us then as his vessels; but our Lord spoiling his vessels, and making them His Own, poured out the bitterness, filled them with sweetness.

[1] meruit

Mat. 12, 29.

Ps. 33, 8. Vulg. E.V. 34. 3. Let us then love Him, for He is sweet. *Taste and see that the Lord is sweet.* He is to be feared, but to be loved still more. He is Man and God; the One Christ is Man and God; as one man is soul and body: but God and Man are not two Persons. In Christ indeed there are two substances, God and Man; but one Person, that the Trinity may remain, and that there be not a quaternity introduced by the addition of the human[2] nature. How then can it be that God should not have mercy upon us, for whose sake God was made Man? Much is that which He hath done already; more wonderful is that which He hath done, than what He hath promised; and by that which He hath done, ought we to believe what He hath promised. For that which He hath done, we should scarcely believe, unless we also saw it. Where do we see it? In the peoples that believe, in the multitude that has been brought unto Him. For that hath been fulfilled which was promised to Abraham; and from these things which we see, we believe what we do not see. Abraham was one single man, and to him was it said, *In thy seed shall all nations be blessed.* If he had looked to himself, when would he have believed? He was one single man, and was now old; and he had a barren wife, and one who was so far advanced in age, that she could not conceive, even though

[2] homine Vid. Serm. 17. (67 Ben.) iv. (7) note h. Oxf. Edd.

Gen. 12, 3.

she had not been barren. There was nothing at all from which any hope could be drawn. But he looked to Him That gave the promise, and believed what he did not see. Lo, what he believed, we see. Therefore from these things which we see, we ought to believe what we see not. He begat Isaac, we saw it not; and Isaac begat Jacob, and this we did not see; and Jacob begat twelve sons, and them we saw not; and his twelve sons begat the people of Israel; this great people we see. I have now begun to mention those things which we do see. Of the people of Israel was born the Virgin Mary, and she gave birth to Christ; and, lo, in Christ all nations are blessed. What more true? more certain? more plain? Together with me, long after the world to come, ye who have been gathered together out of the nations. In this world hath God fulfilled His promise concerning the seed of Abraham. How shall He not give us His eternal promises, whom He hath made to be Abraham's seed? For this the Apostle saith; *But if ye be Christ's*, (they are the Apostle's words,) *then are ye Abraham's seed.* Serm. LXXX. [130.B.] Gal. 3, 29.

4. We have begun to be some great thing; let no man despise himself: we were once nothing; but we are something. We have said unto the Lord, *Remember that we are dust;* but out of the dust He made man, and to dust He gave life, and in Christ our Lord hath He already brought this same dust to the Kingdom of Heaven. For from this dust took He flesh, from this took earth, and hath raised earth to heaven, He Who made heaven and earth. If then these two new things, not yet done, were set before us, and it were asked of us, "Which is the most wonderful, that He Who is God should be made Man, or he who is man should be made a man of God? which is the more wonderful? which the more difficult?" What hath Christ promised us? That which as yet we see not; that is, that we should be His men, and reign with Him, and never die? This is so to say with difficulty believed, that a man once born should arrive at that life, where he shall never die. This is what we believe with a heart well cleansed[1], cleansed, I mean, of the world's dust; that this dust close not up our eye of faith. This it is that we are bid believe, that after we have been dead, we shall be Ps. 102, 14. Sept. E. V. 103.

[1] excusso

SERM. LXXX. [130.B.] even with our dead bodies in life, where we shall never die. Wonderful it is; but more wonderful is that which Christ hath done. For which is the more incredible, that man should live for ever, or that God should ever die? That men should receive life from God is the more credible; that God should receive death from men I suppose is the more incredible. Yet this hath been brought to pass already: let us then believe that which is to be. If that which is the more incredible hath been brought to pass, shall He not give us that which is the more credible? For God hath power to make of men Angels, Who hath made of earthy and filthy [1] semina spawn[1], men. What shall we be? Angels. What have we been? I am ashamed to call it to mind; I am forced to consider it, yet I blush to tell it. What have we been? Whence did God make men? What were we before we were at all? We were nothing. When we were in our mother's wombs, what were we? It is enough that ye remember. Withdraw your minds from the whence ye were made, and think of what ye are. Ye live; but so do herbs and trees live. Ye have sensation, and so have cattle sensation. Ye are men, ye have got beyond the cattle, ye are superior to the cattle; for that ye understand how great things He hath done for you. Ye have life, ye have sensation, ye have understanding, ye are men. Now to this benefit what can be compared? Ye are Christians. For if we had not received this, what would it profit us, that we were men! So then we are Christians, we belong to Christ. For all the world's rage, it doth not break us; because we belong to Christ. For all the world's caresses, it doth not seduce us; we belong to Christ.

5. A great Patron have we found, brethren. Ye know [2] tendunt se that men depend[2] much upon their patrons. A dependant of a man in power will make answer to any one who threatens him, "Thou canst do nothing to me, as long as my lord's head is safe." How much more boldly and surely may we say, "Thou canst do nothing to us, whilst our Head is safe." Forasmuch as our Patron is our Head. Whosoever depend upon any man as patron, are his dependants; we are the members of our Patron. Let Him bear us in Himself, and let no man tear us away from Him. Since what labours

soever we shall have endured in this world, all that passeth away, is nothing. The good things shall come which shall not pass away; by labours we arrive at them. But when we have arrived, no one teareth us away from them. The gates of Jerusalem are shut; they receive the bolts too, that to that city it may be said, *Praise the Lord, O Jerusalem, praise thy God, O Sion. For He hath strengthened the bolts of thy gates; He hath blessed thy children within thee. Who hath made thy borders peace.* When the gates are shut, and the bolts drawn, no friend goeth out, no enemy entereth in. There shall we have true and assured security, if here we shall not have abandoned the truth.

SERM. LXXX. [130.B.]

Ps. 147, 12, &c.

SERMON LXXXI. [CXXXI. BEN.]

On the words of the Gospel, John vi. "Except ye eat the Flesh, &c." and on the words of the Apostles, and the Psalms, against the Pelagians.

Delivered at the Table of the Martyr St. Cyprian, the 9th of the Calends of October, 23rd Sept. on the Lord's day.

1. WE have heard the True Master, the Divine Redeemer, the human Saviour, commending to us our Ransom, His Blood. For He spake to us of His Body and Blood; He called His Body Meat, His Blood Drink. The faithful recognise the Sacrament of the faithful. But the hearers what else do they but hear? When therefore commending such Meat and such Drink He said, *Except ye shall eat My Flesh and drink My Blood, ye shall have no life in you;* (and this that He said concerning life, Who else said it but the Life Itself? But that man shall have death, not life, who shall think that the Life is false,) His disciples were offended, not all of them indeed, but very many, saying within themselves, *This is an hard saying, who can hear it?* But when the Lord knew this in Himself, and heard the murmurings of their thought, He answered them, thinking though uttering nothing, that they might understand that they were heard, and might cease to entertain such thoughts. i.

John 6, 53.

v. 60.

Serm. LXXXI. [131.B.] v. 61, 62. What then did He answer? *Doth this offend you? What then if ye shall see the Son of Man ascend up where He was before?* What meaneth this? *Doth this offend you?* "Do ye imagine that I am about to make divisions of this My Body Which ye see; and to cut up My Members, and give them to you? *What then if ye shall see the Son of Man ascend up where He was before?*" Assuredly, He Who could ascend Whole could not be consumed. So then He both gave us of His Body and Blood a healthful refreshment, and briefly solved so great a question as to His Own Entireness. Let them then who eat, eat on, and them that drink, drink; let them hunger and thirst; eat Life, drink Life That eating, is to be refreshed; but thou art in such wise refreshed, as that that whereby thou art refreshed, faileth not. That drinking, what is it but to live? Eat Life, drink Life; thou shalt have life, and the Life is Entire. But then this shall be, that is, the Body and the Blood of Christ shall be each man's Life; if what is taken in the Sacrament visibly is in the truth itself eaten spiritually, drunk spiritually. For v. 63. we have heard the Lord Himself saying, *It is the Spirit That quickeneth, but the flesh profiteth nothing. The words* v. 64. *that I have spoken unto you, are Spirit and Life. But there are some of you*, saith He, *that believe not.* Such were they who said, *This is a hard saying, who can hear it?* It is hard, but only to the hard; that is, it is incredible, but only to the incredulous.

ii. 2. But in order to teach us that this very believing is v. 65. matter of gift, not of desert, He saith, *As I have said unto you, no man cometh unto Me, except it were given him of My Father.* Now as to where the Lord said this, if we call to mind the foregoing words of the Gospel, we shall find v. 44. that He had said, *No man cometh unto Me, except the Father Which hath sent Me draw him.* He did not say *lead*, but *draw*. This violence is done to the heart, not the body. Why then dost thou marvel? Believe, and thou comest; love, and thou art drawn. Do not suppose here any rough and uneasy violence; it is gentle, it is sweet; it is the very sweetness that draweth thee. Is not a sheep drawn, when fresh grass is shewn to it in its hunger? Yet I imagine that it is not bodily driven on, but fast bound by desire. In

sueh wise do thou eome too to Christ; do not eoneeive of long journeyings; where thou believest, there thou eomest. For unto Him Who is every where we eome by love, not by sailing. But forasmueh as even in this kind of voyage, waves and tempests of divers temptations abound; believe on the Crueified; that thy faith may be able to aseend the Wood. Thou shalt not sink, but shalt be borne upon the Wood. Thus, even thus, amid the waves of this world did he sail, who said, *But God forbid that I should glory, save in the Cross of our Lord Jesus Christ.* Gal. 6, 14.

SERM. LXXXI. [131.B.]

3. But wonderful it is, that when Christ Crueified is preaehed, two hear, one despiseth, the other aseendeth. Let him that despiseth, impute it to himself; let not him that aseendeth, arrogate it to himself. For he hath heard from the True Master; *No man cometh unto Me, except it were given unto him of My Father.* Let him joy, that it hath been given; let him render thanks to Him Who giveth it, with a humble, not an arrogant heart; lest what he hath attained[1] through humility, he lose through pride. For even they who are already walking in this way of righteousness, if they attribute it to themselves, and to their own strength, perish out of it. And therefore Holy Seripture teaching us humility saith by the Apostle, *Work out your own salvation with fear and trembling.* Phil. 2, 12. And lest hereupon they should attribute ought to themselves, beeause he said, *Work*, he subjoined immediately, *For it is God Who worketh in you both to will and to do of His good pleasure.* v. 13. *It is God Who worketh in you;* therefore *with fear and trembling*, make a valley, receive the rain. Low grounds are filled, high grounds are dried up. Graee is rain. Why dost thou marvel then, if *God resist the proud, and giveth grace unto the lowly?* James 4, 6. Therefore, *with fear and trembling;* that is, with humility. *Be not high-minded, but fear.* Rom. 11, 20. Fear that thou mayest be filled; be not high-minded, lest thou be dried up.

[1] meruit iii.

4. But you will say, "I am walking in this way already; onee there was need for me to learn, there was need for me to know by the teaehing of the law what I had to do: now I have the free choice of the will; who shall withdraw me from this way?" If thou read carefully, thou wilt find that iv.

SERM. LXXXI. [131.B.] a certain man began to uplift himself, on a certain abundance of his, which he had nevertheless received; but that the Lord in mercy, to teach him humility, took away what He had given; and he was on a sudden reduced to poverty, and confessing the mercy of God in his recollection, he said, Ps.29,6. Sept. E.V.30. *In my abundance I said, I shall never be moved. In my abundance I said.* But I said it, I who am a man said it; Ps 116, 11. *All men are liars; I said.* Therefore, *in my abundance I said;* so great was the abundance, that I dared to say, *I shall never* Ps.29.8. Sept. E.V.30, 7. *be moved.* What next? *O Lord, in Thy favour Thou gavest strength to my beauty.* But *Thou turnedst away Thy Face from me, and I was troubled.* "Thou hast shewn me," saith he, "that that wherein I did abound, was of Thee. Thou hast shewn me Whence I should seek, to Whom attribute what I had received, to Whom I ought to render Ps. 58, 10. Sept. E.V.59, 9. thanks, to Whom I should run in my thirst, Whereby be filled, and with Whom keep that whereby I should be filled. *For my strength will I keep to Thee;* whereby I am by Thy bounty filled, through Thy safe keeping I will not lose. *My strength will I keep to Thee.* That Thou mightest shew me this, *Thou turnedst away Thy Face from me, and I was troubled. Troubled*, because dried up; dried up, because exalted. Say then thou dry and parched one, that thou mayest be filled Ps. 142, 6. Sept. E.V. 143. again; *My soul is as earth without water unto Thee.* Say, *My soul is as earth without water unto Thee.* For Thou hast said, not the Lord, *I shall never be moved.* Thou hast said it, presuming on thine own strength; but it was not of thyself, and thou didst think as if it were."

V. Ps.2,11. Sept. 5. What then doth the Lord say? *Serve ye the Lord in fear, and rejoice unto Him with trembling.* So the Apostle too, *Work out your own salvation with fear and trembling. For it is God Who worketh in you.* Therefore rejoice with trembling: *Lest at any time the Lord be angry.* I see that you anticipate me by your crying out. For you know what I am about to say, you anticipate it by crying out. And whence have ye this, but that He taught you to Whom ye have by believing come? This then He saith; hear what ye know already; I am not teaching, but in preaching am calling to your remembrance; nay, I am neither teaching, seeing that ye know already, nor calling to remembrance,

seeing that ye remember, but let us say all together what together with us ye retain. *Embrace discipline, and rejoice,* but, *with trembling*, that, humble ye may ever hold fast that which ye have received. *Lest at any time the Lord be angry;* with the proud of course, attributing to themselves what they have, not rendering thanks to Him, from Whom they have. *Lest at any time the Lord be angry, and ye perish from the righteous way.* Did he say, "Lest at any time the Lord be angry, and ye come not into the righteous way?" Did he say, "Lest the Lord be angry, and He bring you not to the righteous way?" or, "admit you not into the righteous way? Ye are walking in it already, be not proud, lest ye even perish from it. *And ye perish*, saith he, *from the righteous way.*" *When His wrath shall be kindled in a short time* against you. At no distant time. As soon as thou art proud, thou losest at once what thou hadst received. As though man terrified by all this were to say, "What shall I do then?" It follows, *Blessed are all they that trust in Him:* not in themselves, but in Him. *By grace are we saved, not of ourselves, but it is the gift of God.*

SERM. LXXXI. [131.B.] v. 12. v. 13. vi. Ephes. 2, 8.

6. Peradventure ye are saying, "What does he mean, that he is so often saying this? A second, and a third time he says it; and scarcely ever speaks, but when he says it." Would that I may not say it in vain! For men there are unthankful to grace, attributing much to poor and disabled nature. True it is, when man was created he received great power of free-will; but he lost it by sin. He fell into death, became infirm, was left in the way by the robbers half dead; the Samaritan, which is by interpretation keeper, passing by lifted him up on His Own Beast; he is still being brought to the inn. Why is he lifted up? He is still in process of curing. "But," he will say, "it is enough for me that in baptism I received remission of all sins." Because iniquity was blotted out, was therefore infirmity brought to an end? "I received," says he, "remission of all sins." It is quite true. All sins were blotted out in the Sacrament of Baptism, all entirely, of words, deeds, thoughts, all were blotted out. But this is the *oil and wine* which was poured in by the way. Ye remember, beloved brethren, that man who

Luke 10, 30. &c.

SERM. LXXI. [131.B.] was wounded by the robbers, and half dead by the way, how he was strengthened, by receiving oil and wine for his wounds. His error indeed was already pardoned, and yet his weakness is in process of healing in the inn. The inn, if ye recognise it, is the Church. In the time present, an inn, because in life we are passing by: it will be a home, whence we shall never remove, when we shall have got in perfect health unto the kingdom of heaven. Meanwhile receive we gladly our treatment in the inn, and weak as we still are, glory we not of sound health: lest through our pride we gain nothing else, but never for all our treatment to be cured.

vii. 7. *Bless the Lord, O my soul.* Say, yea say to thy soul, Ps. 103, 1. "Thou art still in this life, still bearest about a frail flesh, Wisd. 9, 15. still *doth the corruptible body press down the soul;* still after the entireness of remission hast thou received the remedy of prayer; for still, whilst thy weaknesses are being healed, dost Matt. 6, 12. thou say, *Forgive us our debts.* Say then to thy soul, thou lowly valley, not an exalted hill; say to thy soul, *Bless the* Ps. 103, 2. *Lord, O my soul, and forget not all His benefits.* What benefits? Tell them, enumerate them, render thanks. What v. 3. benefits? *Who forgiveth all thine iniquities.* This took place in baptism. What takes place now? *Who healeth all thy weaknesses.* This takes place now; I acknowledge. But as long as I am here, *the corruptible body presseth down the soul.* Say then also that which comes next, v. 4. *Who redeemeth thy life from corruption.* After redemption 1 Cor. 15, 54. &c. from corruption. what remaineth? *When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Where, O death, is thy contention?* There rightly, *O death, where is thy sting?* Thou seekest its place, and findest it not. What is *the sting of death?* What is, *O death, where is thy sting?* Where is sin? Thou seekest, and it is no where. For *the sting of death is sin.* They are the Apostle's words, not mine. Then shall it be said, *O death, where is thy sting?* Sin shall no where be, neither to surprise thee, nor to assault [1] titillet thee, nor to inflame[1] thy conscience. Then it shall not be

said, *Forgive us our debts.* But what shall be said? *O Lord our God, give us peace: for Thou hast rendered all things unto us.* SERM. LXXXI. [131.B.] Is. 26, 12. Sept.

8. Finally, after the redemption from all corruption, what remaineth but the crown of righteousness? This at least remaineth, but even in it, or under it, let not the head be swollen that it may receive the crown. Hear, mark well the Psalm, how that crown will not have a swollen head. After he had said, *Who redeemeth thy life from corruption;* he saith, *Who crowneth thee.* Here thou wert ready at once to say, "*Crowneth thee,* is an acknowledgment of my merits, my own excellence hath done it; it is the payment of a debt, not a gift." Give ear rather to the Psalm. For it is thou again that sayest this; and *all men are liars.* Hear what God saith; *Who crowneth thee with mercy and pity.* Of His mercy He crowneth thee, of His pity He crowneth thee. For thou hadst no worthiness that He should call thee, and being called should justify thee, being justified glorify thee. *The remnant is saved by the election of grace. But if by grace, then is it no more of works; otherwise grace is no more grace. For to him that worketh, the reward shall not be reckoned according to grace, but according to debt.* The Apostle saith, *Not according to grace, but according to debt.* But *thee He crowneth with pity and mercy;* and if thy own merits have gone before, God saith to thee, "Examine well thy merits, and thou shalt see that they are My gifts." viii. Ps. 116, 11. Rom. 11, 5. 6. Rom. 4, 4.

9. This then is the righteousness of God. As it is called, *The Lord's salvation,* not whereby the Lord is saved, but which He giveth to them whom He saveth; so too the grace of God through Jesus Christ our Lord is called the righteousness of God, not as that whereby the Lord is righteous, but whereby He justifieth those whom of ungodly He maketh righteous. But some, as the Jews in former times, both wish to be called Christians, and still ignorant of God's righteousness, desire to establish their own, even in our own times, in the times of open grace, the times of the full revelation of grace which before was hidden; in the times of grace now manifested in the floor, which once lay hid in the fleece. I see that a few have understood me, that more have not understood, whom I will by no means defraud by keeping silence. Gideon, one of the righteous men of old, Ps 3, 9. Sept. E.V.3,8. ix. Judg. 6. 37.

SERM. LXXXI. [131. B.] asked for a sign from the Lord, and said, "I pray, Lord, that this fleece which I put in the floor be bedewed[1], and that the floor be dry." And it was so; the fleece was bedewed, the whole floor was dry. In the morning he wrung out the fleece in a bason; forasmuch as to the humble is grace given; and in a bason, ye know what the Lord did to His disciples. Again, he asked for another sign; "O Lord, I would," saith he, "that the fleece be dry, the floor bedewed." And it was so. Call to mind the time of the Old Testament, grace was hidden in a cloud, as the rain in the fleece. Mark now the time of the New Testament, consider well the nation of the Jews, thou wilt find it as a dry fleece; whereas the whole world, like that floor, is full of grace, not hidden, but manifested. Wherefore we are forced exceedingly to bewail our brethren, who strive not against hidden, but against open and manifested grace. There is allowance for the Jews. What shall we say of Christians? Wherefore are ye enemies to the grace of Christ? Why rely ye on yourselves? Why unthankful? For why did Christ come? Was not nature here before? Was not nature here, which ye only deceive by your excessive praise? Was not the Law here? But the Apostle says, *If righteousness come by the Law, then Christ is dead in vain.* What the Apostle says of the Law, that say we of nature to these men. "If righteousness come by nature, then Christ is dead in vain."

[1] complu-atur

Gal. 2, 21.

X. 10. What then was said of the Jews, the same altogether do we see in these men now. *They have a zeal of God: I bear them record that they have a zeal of God, but not according to knowledge.* What is, *not according to knowledge? For being ignorant of God's righteousness, and wishing to establish their own, they have not submitted themselves unto the righteousness of God.* My brethren, share with me in my sorrow. When ye find such as these, do not hide them; be there no such misdirected[2] mercy in you; by all means, when ye find such, hide them not. Convince the gainsayers, and those who resist, bring to us. For already have two [c] councils on this question been sent to the Apostolic see; and rescripts also have come from thence.

Rom. 10, 2.

v. 3.

[2] perver-sa

[c] Of Carthage and Milevis which are among the Epistles of St. Augustine, 175. 176. And the rescripts of the Roman Pontiff, Innocent, (A. D. 417.) in the Epistles 181. 182. Bened. Not.

The question has been brought to an issue; would that their error may sometime be brought to an issue too! Therefore do we advise that they may take heed, we teach that they may be instructed, we pray that they may be changed. Let us turn to the Lord, &c. SERM. LXXXI. [131.B.]

SERMON LXXXII. [CXXXII. BEN.]

On the words of the Gospel, John vi. "My Flesh is meat indeed, and My Blood is drink indeed. Whoso eateth My Flesh," &c.

1. As we heard when the Holy Gospel was being read, the Lord Jesus Christ exhorted us by the promise of eternal life to eat His Flesh and drink His Blood. Ye that heard these words, have not all as yet understood them. For those of you who have been baptized and the faithful do know what He meant. But those among you who are yet called Catechumens, or Hearers, could be hearers, when it was being read, could they be understanders too? Accordingly our discourse is directed to both. Let them who already eat the Flesh of the Lord and drink His Blood, think What it is they eat and drink, lest, as the Apostle says, *They eat and drink judgment to themselves.* But they who do not yet eat and drink, let them hasten when invited to such a Banquet. Throughout these days the teachers feed you, Christ daily feedeth you, That His Table is ever ordered before you. What is the reason, O Hearers, that ye see the Table, and come not to the Banquet? And peradventure, just now when the Gospel was being read, ye said in your hearts, "We are thinking what it is that He saith, *My Flesh is meat indeed, and My Blood is drink indeed*: How is the Flesh of the Lord eaten, and the Blood of the Lord drunk? We are thinking what He saith." Who hath closed it against thee, that thou dost not know this? There is a veil over it; but if thou wilt, the veil shall be taken away. Come to the profession[a], and thou hast resolved the difficulty. For what the Lord Jesus said, the faithful know well already. But thou art called a Catechumen, art called a Hearer, and art i. 1 Cor. 11, 29. John 6, 55.

[a] Baptismal profession.

SERM. LXXXII. [132.B.] deaf. For the ears of the body thou hast open, seeing that thou hearest the words which were spoken; but the ears of the heart thou hast still closed, seeing thou understandest not what was spoken. I plead[1], I do not discuss it. Lo, Easter[2] is at hand, give in thy name for baptism. If the festivity arouse thee not, let the very curiosity induce thee: that thou mayest know the meaning of, *Whoso eateth My Flesh and drinketh My Blood dwelleth in Me, and I in him.* That thou mayest know with me what is meant, *Knock, and it shall be opened unto thee:* and as I say to thee, *Knock, and it shall be opened unto thee*, so do I too knock, open thou to me. When I speak aloud to the ears, I knock at the breast.

[1] disputo non dissero

[2] Pascha

v. 56.

Matt. 7, 7.

ii. 2. But if the Catechumens, my brethren, are to be exhorted not to delay to approach to this so great grace of regeneration; what great care ought we to have in building up the faithful, that their approaching may profit them, and that they eat and drink not such a Banquet unto their own judgment? Now that they may not eat and drink unto judgment, let them live well. Be ye exhorters, not by words, but by your conduct; that they who have not been baptized, may in such wise hasten to follow you, that they perish not by imitating you. Do ye who are married keep the fidelity of the marriage-bed with your wives. Render what you require. As a husband thou requirest chastity from thy wife; give her an example, not words. Thou art the head, look where thou goest. For thou oughtest to go where it may not be dangerous for her to follow: yea, thou oughtest to walk thyself where thou wouldest have her follow. Thou requirest strength from the weaker sex; the lust of the flesh ye have both of you: let him that is the stronger, be the first to conquer. And yet, which is to be lamented, many men are conquered by the women. Women preserve chastity, which men will not preserve; and in that they preserve it not, would wish to appear men: as though he was in sex the stronger, only that the enemy might more easily subdue him. There is a struggle, a war, a combat. The man is stronger than the woman, the *man is the head of the woman.* The woman combats and overcomes; dost thou succumb to the enemy? The body stands firm, and does the head lie low? But those

Ephes. 5, 23.

of you who have not yet wives, and who yet already approach to the Lord's Table and eat the Flesh of Christ, and drink His Blood, if ye are about to marry, keep yourselves for your wives. As ye would have them come to you, such ought they also to find you. What young man is there who would not wish to marry a chaste wife? And if he were about to espouse a virgin, who would not desire she should be unpolluted? Thou lookest for one unpolluted, be unpolluted thyself. Thou lookest for one pure, be not thyself impure. For it is not that she is able, and thou art not able. If it were not possible, then could not she be so. But seeing that she can, let this teach thee, that it is possible. And that she may have this power, God is her ruler. But thou wilt have greater glory if thou shalt do it. Why greater glory? The vigilance of parents is a check to her, the very modesty of the weaker sex is a bridle to her; lastly, she is in fear of the laws of which thou art not afraid. Therefore it is then that thou wilt have greater glory if thou shalt do it; because if thou do it, thou fearest God. She has many things to fear besides God, thou fearest God alone. But He Whom thou fearest is greater than all. He is to be feared in public, He in secret. Thou goest out, thou art seen; thou goest in, thou art seen; the lamp is lighted, He seeth thee; the lamp is extinguished, He seeth thee; thou enterest into thy closet, He seeth thee; in the retirement[1] of thine own heart, He seeth thee. Fear Him, Him Whose care it is to see thee; and even by this fear be chaste. Or if thou wilt sin, seek for some place where He may not see thee, and do what thou wouldest.

SERM. LXXXII. [132.B.]

iii.

[1] in corde versaris

3. But ye who have taken the vow already, chasten your bodies more strictly, and suffer not yourselves to loosen the reins of concupiscence even after those things which are permitted; that ye may not only turn away from an unlawful connexion[2], but may despise even a lawful look. Remember, in whichever sex ye are, whether men or women, that ye are leading on earth the life of Angels: *For the Angels are neither given in marriage, nor marry.* This shall we be, when we shall have risen again. How much better are ye, who before death begin to be what men will be after the resurrection! Keep your proper degrees, for God keepeth

[2] concubitu

Matt. 22, 30.

Serm. LXXXII. [132.B.] for you your honours. The resurrection of the dead is compared to the stars that are set in heaven. *For star differeth from star in glory*, as the Apostle says; *so also is the resurrection of the dead.* For after one manner virginity shall shine there, after another shall wedded chastity shine there, after another shall holy widowhood shine there. They shall shine diversely, but all shall be there. The brilliancy unequal, the heaven the same.

1 Cor. 15,41.2.

iv. 4. With your thoughts then on your degrees, and keeping your professions, approach ye to the Flesh of the Lord, approach to the Blood of the Lord. Whoso knoweth himself to be otherwise, let him not approach. Be moved to compunction rather by my words. For they who know that they are keeping for their wives, what from their wives they require, they who know that they are in every way keeping continence, if this they have vowed to God, feel joy at my words; but they who hear me say, "Whosoever of you are not keeping chastity, approach not to that Bread, are saddened." And I should have no wish to say this; but what can I do? Shall I fear man, so as to suppress the truth? What, if those servants do not fear the Lord, shall I therefore too not fear? as if I do not know that it is said, "*Thou wicked and slothful servant*, thou shouldest dispense, and I require." Lo, I have dispensed, O Lord my God; lo, in Thy Sight, and in the sight of Thy Holy Angels, and of this Thy people, I have laid out Thy money; for I am afraid of Thy judgment. I have dispensed, do Thou require. Though I should not say it, Thou wouldest do it. Therefore I rather say, I have dispensed, do Thou convert, do Thou spare. Make them chaste who have been unchaste, that in Thy Sight we may rejoice together when the judgment shall come, both he who hath dispensed and he to whom it hath been dispensed. Doth this please you? May it do so! Whosoever of you are unchaste, amend yourselves, whilst ye are alive. For I have power to speak the word of God, but to deliver the unchaste, who persevere in wickedness, from the judgment and condemnation of God, have I no power.

Matt. 25, 26.

SERMON LXXXIII. [CXXXIII. BEN.]

On the words of the Gospel of John vii. where Jesus said that He was not going up unto the feast, and notwithstanding went up.

1. I PURPOSE by the Lord's assistance to treat of this section[1] of the Gospel which has just been read; nor is there a little difficulty here, lest the truth be endangered, and falsehood glory. Not that either the truth can perish, nor falsehood triumph. Now hearken for a while what difficulty this lesson has; and being made attentive by the propounding of the difficulty, pray that I may be sufficient for its solution. *The Jews' feast of tabernacles was at hand;* these it seems are the days which they observe even to this day, when they build huts[2]. For this solemnity of theirs is called from the building of tabernacles; since σκηνὴ means a "tabernacle," σκηνοπηγία is the building of a tabernacle. These days were kept as feast days among the Jews; and it was called one feast day, not because it was over in one day, but because it was kept up by a continued festivity; just as the feast day of the Passover, and the feast day of unleavened bread, and notwithstanding, as is manifest, that feast is kept throughout many days. This anniversary then was at hand in Judæa, the Lord Jesus was in Galilee, where He had also been brought up, where too He had relations and kinsfolk, whom Scripture calls, *His brethren*. *His brethren*, therefore, as we have heard it read, *said unto Him, Pass from hence, and go into Judæa; that Thy disciples also may see Thy works that Thou doest. For no man doeth any thing in secret, and himself seeketh to be known openly. If Thou do these things, manifest Thyself to the world.* Then the Evangelist subjoins, *For neither did His brethren believe in Him.* If then they did not believe in Him, the words they threw out were of envy. *Jesus answered them, My time is not yet come; but your time is alway ready. The world cannot hate you; but Me it hateth, because I testify of it that the works thereof are evil. Go ye up to this feast day. I go* [a] *not up to this*

SERM. LXXXIII. [123.B.]

[1] capitulo

John 7, 2.

[2] casas

John 7, 3.

v. 4.

v. 5.

v. 6.

v. 7.

v. 8.

[a] In the Greek it is οὔπω *nondum*, and so in some Latin copies; (Ben. not.) Griesbach and Scholz place οὐκ in the text, as having the authority of the Mss. D. K. most Verss. and the Fathers.

SERM. LXXXIII. [133.B.] *feast day, for My time is not yet accomplished.* Then follows the Evangelist; *When He had said these words, He Himself stayed in Galilee. But when His brethren were gone up, then went He also up to the feast day, not openly, but as it were in secret.* Thus far is the extent of the difficulty, all the rest is clear.

v. 9. v. 10.

2. What then is the difficulty? what makes the perplexity? what is in peril? Lest the Lord, yea, to speak more plainly, lest the Truth Itself should be thought to have lied. For if we would have it thought that He lied, the weak will receive an authority for lying. We have heard say that He lied. For those who think that He lied, speak thus, "He said that He should not go up to the feast day, and He went up." In the first place then, let us, as far as in the press of time we can, see whether he does lie, who says a thing and does it not. For example, I have told a friend, "I will see you to-morrow;" some greater necessity occurs to hinder me; I have not on that account spoken falsely. For when I made the promise, I meant what I said. But when some greater matter occurred, which hindered the accomplishment[1] of my promise, I had no design to lie, but I was not able to fulfil the promise. Lo, to my thinking I have used no labour to persuade you, but have merely suggested to your good sense[2], that he who promises something, and doeth it not, does not lie, if, that he do it not, something has occurred to hinder the fulfilment of his promise, not to be any proof of falsehood.

[1] fidem

[2] prudentiam

3. But some one who hears me will say, "Canst thou then say this of Christ, that He either was not able to fulfil what He would, or that He did not know things to come?" Thou doest well, good is thy suggestion, right thy hint; but, O man, share with me my anxiety. Dare we to say that He lies, Who we do not dare to say is weak in power? I for my part, to the best of my thinking, as far as according to my infirmity I am able to judge, would choose that a man should be deceived in any matter rather than lie in any. For to be deceived is the portion of infirmity, to lie of iniquity. *Thou hatest, O Lord*, saith he, *all them that work iniquity.* And immediately after, *Thou shalt destroy all them that speak a lie.* Either *iniquity* and *a lie* are upon a level; or, *Thou shalt*

Ps. 5, 5.

v. 6.

destroy, is more than, *Thou hatest*. For he who is held in hatred, is not immediately punished by destruction. But let that question be, whether there be ever a neeessity to lie; for I am not now discussing that; it is a dark question, and has many lappings[1]; I have not time to cut them, and to come to the quick[2]. Therefore let the treatment of it be deferred to some other time; for peradventure it will be cured by the Divine assistance without any words of mine. But attend and distinguish between what I have deferred, and what I wish to treat of to-day. Whether on any occasion one may lie, this difficult and most obscure question I defer. But whether Christ lied, whether the Truth spake any thing false, this, being reminded of it by the Gospel lesson, have I undertaken to-day.

SERM. LXXXIII. [133.B.]

[1] sinus
[2] vivum

4. Now what the difference is between being deceived, and lying, I will briefly state. He is deceived who thinks what he says to be true, and therefore says it, because he thinks it true. Now if this which he that is deceived says, were true, he would not be deceived; if it were not only true, but he also knew it to be true, he would not lie. He is deceived then, in that it is false, and he thinks it true; but he only says it because he thinks it true. The error lies in human infirmity, not in the soundness of the conscience. But whosoever thinks it to be false, and asserts it as true, he lies. See, my brethren, draw the distinction, ye who have been brought up in the Church, instructed in the Lord's Scriptures, not uninformed, nor simple[3], nor ignorant[4] men. For there are among you men learned and erudite, and not indifferently instructed in all kinds of literature; and with those of you who have not learnt that literature which is called liberal, it is more that ye have been nourished up in the word of God. If I labour in explaining what I mean, do ye aid me both by the attention of your hearing, and the thoughtfulness[5] of your meditations. Nor will ye aid, unless ye are aided. Wherefore pray we mutually for one another, and look equally for our common Succour. He is deceived, who whereas what he says is false, thinks it to be true; but he lies, who thinks a thing to be false, and gives it out as true, whether it be true or false. Observe what I have added, "whether it be true or false;" yet he who thinks it to be

[3] rustici
[4] idiotæ
[5] prudentia

SERM. LXXXIII. [133.B.] false, and asserts it as true, lies; he aims to deceive. For what good is it to him, that it is true? He all the while thinks it false, and says it as if it were true. What he says is true in itself, it is in itself true; with regard to him it is false, his conscience does not hold that which he is saying; he thinks in himself one thing to be true, he gives out another for truth. His is a double heart, not single; he does not bring out that which he has in it. The double heart has long since been condemned. *With deceitful lips in a heart and a heart have they spoken evil things.* Had it been enough to say, *in the heart have they spoken evil things*, where is the *deceitful lips?* What is deceit? When one thing is done, another pretended. Deceitful lips are not a single heart; and because not a single heart, therefore *in a heart and a heart;* therefore *in a heart* twice, because the heart is double.

Eccles. 2, 14. Vulg. E. V. 2, 12. Ps. 12, 2.

5. How then think we of the Lord Jesus Christ, that He lied? If it is a less evil to be deceived than to lie, dare we to say that He lies Who we dare not to say is deceived? But He is neither deceived, nor doth He lie; but in very deed as it is written, (for of Him is it understood, of Him ought it to be understood,) *Nothing false is said unto the King, and nothing false shall proceed out of His mouth.* If by King here he meant any man, let us prefer Christ the King, to a man-king. But if, which is the truer understanding of it, it is Christ of whom he spake, if I say, as is the truer understanding of it, it is Christ of Whom he spake; (for to Him indeed nothing false is said, in that He is not deceived; from His Mouth nothing false proceedeth, in that He doth not lie;) let us look how we are to understand the section of the Gospel, and let us not make the [1] pitfall of a lie, as it were, on heavenly authority. But it is most absurd to be seeking to explain the truth, and to prepare a place for a lie. What art thou teaching me, I ask thee, who art explaining this text to me, what wouldest thou teach me? I do not know whether you would dare to say, "Falsehood." For if you should dare to say this, I turn away mine ears, and fasten them up with thorns, that if you should try to force your way, I might through their very pricking make away without the explanation of the Gospel. Tell me what thou wouldest wish to

[1] voragi-nem

teach me, and thou hast resolved the difficulty. Tell me, I pray thee; lo, here I am; mine ears are open, my heart is ready, teach me. But I ask, what? I will not travel through many things. What art thou going to teach me? Whatsoever learning thou art about to bring forward, whatsoever strength to shew in disputation, tell me this one thing only, one of two things I ask; art thou going to teach me truth or falsehood? What do we suppose he will answer lest one depart; lest while he is open mouthed and making an effort to bring out his words, I forthwith leave him: what will he promise but truth? I am listening, standing, expecting, most earnestly expecting. See here, he who promised that he will teach me truth, insinuates falsehood concerning Christ. How then shall he teach truth, who would say that Christ is false? If Christ is false, can I hope that thou wilt tell me the truth? SERM. LXXXIII. [133.B.]

6. Consider again. What does he say? Hath Christ spoken falsely? Where, I ask thee? "Where He says, *I go not up to the feast day;* and went up." For my part, I should wish thoroughly to examine this place, if so be we may see that Christ did not speak falsely. Yea rather, seeing that I have no doubt that Christ did not speak falsely, I will either thoroughly examine this passage and understand it, or, not understanding it, I will defer it. Yet that Christ spoke falsely will I never say. Grant that I have not understood it; I will depart in my ignorance. For better is it with piety to be ignorant, than with madness to pronounce judgment. Notwithstanding we are trying to examine, if so be by His assistance, Who is the Truth, we may find something, and be found something ourselves, and this something will not be in the Truth a lie. For if in searching I find a lie, I find not a something but a nothing. Let us then look where it is thou sayest that Christ lied. He will say, "In that He said, *I go not up to this feast*, and went up." Whence dost thou know that He said so? What if I were to say, nay, not I, but any one, for God forbid that I should say it; what if another were to say, "Christ did not say this;" whereby dost thou refute him, whereby wilt thou prove it? Thou wouldest open the book, find the passage, point it out to the man, yea with great confidence force the book upon him if he resisted, "Hold it, mark, read, it is the Gospel you have

SERM. LXXXIII. [133.B.] in your hands." But why, I ask thee, why dost thou so rudely accost[1] this feeble one? Do not be so eager; speak more composedly, more tranquilly. See, it is the Gospel I have in my hands; and what is there in it? He answers: "The Gospel declares that Christ said what thou deniest." And wilt thou believe that Christ said it, because the Gospel declares it? "Decidedly for that reason," says he. I marvel exceedingly how thou shouldest say that Christ lieth, and the Gospel doth not lie. But lest haply when I speak of the Gospel, thou shouldest think of the book itself, and imagine the parchment and ink to be the Gospel, see what the Greek word means; Gospel is "a good messenger," or "a good message." The messenger then doth not lie, and doth He Who sent him, lie? This messenger, the Evangelist to wit, to give his name also, this John who wrote this, did he lie concerning Christ, or say the truth? Choose which you will, I am ready to hear you on either side. If he spake falsely, you have no means of proving that Christ spake those words. If he said the truth, truth cannot flow from the fountain of falsehood. Who is the Fountain? Christ: let John be the stream. The stream comes to me, and you say to me, "Drink securely;" yea, whereas you alarm me as to the Fountain Himself, whereas you tell me there is falsehood in the Fountain, you say to me, "Drink securely." What do I drink? What said John, that Christ spake falsely? Whence came John? From Christ. Is he who came from Him, to tell me truth, when He from Whom he came lied? I have read in the Gospel plainly, *John lay on the Lord's Breast;* but I conclude that he drank in truth. What saw he as he lay on the Lord's Breast? What drank he in? what, but that which he poured forth? *In the beginning was the Word, and the Word was with God, and the Word was God. The Same was in the beginning with God. All things were made by Him, and without Him was nothing made. That which was made in Him was life, and the Life was the Light of men; And the Light shineth in darkness, and the darkness comprehended It not;* nevertheless It shineth, and though I chance to have some obscurity, and cannot thoroughly comprehend It, still It

[1] conturbas.

John 13, 23.

John 1, 1. &c.

shineth. *There was a man sent from God, whose name was John; he came to bear witness of the Light, that all men through him might believe. He was not the Light:* who? John: who? John the Baptist. For of him saith John the Evangelist *He was not the Light;* of whom the Lord saith, *He was a burning, and a shining lamp.* But a lamp can be lighted, and extinguished. What then? whence drawest thou the distinction? of what place art thou enquiring? He to Whom the lamp bare witness, *Was the True Light.* Where John added, *the True*, there thou art looking out for a lie. But hear still the same Evangelist John pouring forth what he had drunk in; *And we beheld,* saith he, *His glory.* What did He behold? what glory beheld he? *The glory as of the Only-Begotten of the Father, full of grace and truth.* See then, see, if we ought not haply to restrain weak or rash disputings, and to presume nothing false of the truth, to give to the Lord what is His due; let us give glory to the Fountain, that we may fill ourselves securely. *Now God is true, but every man a liar.* What is this? God is full; every man is empty; if he will be filled, let him come to Him That is full. *Come unto Him, and be enlightened.* Moreover, if man is empty, in that he is a liar, and he seeks to be filled, and with haste and eagerness runs to the fountain, he wishes to be filled, he is empty. But thou sayest, "Beware of the fountain, there is falsehood there." What else sayest thou, but "there is poison there?"

SERM. LXXXIII. [131.B.]

John 5, 35.

John 1, 9.

v. 14.

Rom. 3, 4.

Ps.33,6. Sept. E.V.34, 5.

7. "You have already," he says, "said all, already have you cheeked, already chastened me. But tell me how He did not speak falsely Who said, *I go not up*, and went up?" I will tell you, if I can; but think it no little matter, that if I have not established you in the truth, I have yet kept you back from rashness. I will nevertheless tell you, what I imagine you know even already, if you remember the words which I have set forth to you. The words themselves solve the difficulty. That feast was kept for many days. On this, that is this present feast day, saith He, this day, that is when they hoped, He went not up; but when He Himself resolved to go. Now mark what follows, *When He had said these words, He Himself stayed in Galilee.* So then He did

SERM. LXXXIII. [133.B.] not go up on that feast day. For His brethren wished that He should go first; therefore had they said, *Pass from hence into Judæa.* They did not say, "Let us pass," as though they would be His companions; or, "Follow us into Judæa," as though they would go first; but as though they would send Him before them. He wished that they should go before; He avoided this snare, impressing His infirmity as Man, hiding the Divinity; this He avoided, as when He fled into Egypt. For this was no effect of want of power, but even of truth, that He might give an example of caution; that no servant of His might say, "I do not fly, because it is disgraceful;" when haply it might be expedient to fly. As He was going to say to His disciples, *When they have persecuted you in this city, flee ye into another;* He gave them Himself this example. For He was apprehended, when He willed, He was born, when He willed. That they might not anticipate Him then, and announce that He was coming, and plots be prepared; He said, *I go not up to this feast day.* He said, *I go not up*, that He might be hid; He added *this*, that He might not lie. Something He expressed[1], something He suppressed, something He repressed; yet said He nothing false, for *nothing false proceedeth out of His Mouth.* Finally, after He had said these words, *When His brethren were gone up;* the Gospel declares it, attend, read what you have objected to me; see if the passage itself do not solve the difficulty, see if I have taken from any where else what to say. This then the Lord was waiting for, that they should go up first, that they might not announce beforehand that He was coming, *When His brethren were gone up, then went He also up to the feast day, not openly, but as it were in secret.* What is, *as it were in secret?* He acts there as if in secret. What is, *as it were in secret?* Because neither was this really in secret. For He did not really make an effort to be concealed, Who had it in His Own power when He would be taken. But in that concealment, as I have said, He gave His weak disciples, who had not the power to prevent being taken when they would not, an example of being on their guard against the snares of enemies. For He went up afterwards even openly, and taught them in the temple;

Matt. 2, 14.

Matt. 10, 23.

John 7, 8.

[1] Aliquid intulit, aliquid abstulit, aliquid distulit. v. 10.

and some said, "*Lo, this is He; lo, He is teaching.* Certainly our rulers said that they wished to apprehend Him: *Lo, He speaketh openly, and no one layeth hands upon Him.*" SERM. LXXXIII. [133.B.] v. 25,26.

8. But now if we turn our attention to ourselves, if we think of His Body, how that we are even He. For if we were not He, *Forasmuch as ye have done it unto one of the least of Mine, ye have done it unto Me*, would not be true. Matt. 25, 40. If we were not He, *Saul, Saul, why persecutest thou Me?* would not be true. Acts 9, 4. So then we are He, in that we are His members, in that we are His Body, in that He is our Head, in that Whole Christ is both Head and Body. Peradventure then He foresaw us that we were not to keep the feast days of the Jews, and this is, *I go not up to this feast day.* Eph. 1, 22. 23. 1 Cor. 12, 12. See neither Christ nor the Evangelist lied; of the which two if one must needs choose one, the Evangelist would pardon me, I would by no means put him that is true before the Truth Himself; I would not prefer him that was sent to Him by Whom he was sent. But God be thanked, in my judgment what was obscure has been laid open. Your piety will aid me before God. Behold, I have, as I was best able, resolved the question, both concerning Christ and the Evangelist. Hold fast the truth with me as men who love it, embrace charity without contention.

SERMON LXXXIV. [BEN. CXXXIV.]

On the words of the Gospel, John viii. "If ye shall continue in My word, ye are My disciples indeed," &c.

1. YE know well, Beloved, that we all have One Master, and are fellow disciples under Him. Nor are we your masters, because we speak to you from this higher spot; but He is the Master of all, Who dwelleth in us all. He just now spake to us all in the Gospel, and said to us, what I also am saying to you; but He saith it of us, as well of us as of you. *If ye shall continue in My word*, not of course in my word who am now speaking to you; but in His Who spake just now out of the Gospel. *If ye shall continue in My word*, saith He, *ye are My disciples indeed.* To be a disciple, it is not enough to come, but to continue. He doth not therefore say, "If ye shall hear My word;" or, "If ye shall come to My word;" or, "If i. John 8, 31.

Serm. LXXXIV. [134. B.] v. 32. ye shall praise My word;" but observe what He said, *If ye shall continue in My word, ye are My disciples indeed, and ye shall know the truth, and the truth shall free you.* What shall we say, brethren? To continue in the word of God, is it toilsome, or is it not? If it be toilsome, look at the great reward; if it be not toilsome, thou receivest the reward for nought. Continue we then in Him Who continueth in us. We, if we continue not in Him, fall; but He if He continue not in us, hath not on that account lost an habitation. For He skilleth to continue in Himself, Who never leaveth Himself. But for man, God forbid that he should continue in himself who hath lost himself. So then we continue in Him through indigence; He continueth in us through mercy.

ii. 2. Now then seeing it hath been set forth what we ought to do, let us see what we are to receive. For He hath appointed a work, and promised a reward. What is the work? *If ye shall continue in Me.* A short work; short in description, great in execution. *If ye shall continue.* What is, *If ye shall continue?* "If ye shall build on the Rock." O how great a thing is this, brethren, to build on the Rock, how great is it! *The floods came, the winds blew, the rain descended, and beat upon that house, and it fell not; for it was founded upon a Rock.* What then is to continue in the word of God, but not to yield to any temptations? The reward, what is it? *Ye shall know the truth, and the truth shall free you.* Bear with me, for ye perceive that my voice is feeble[1]; assist me by your calm[2] attention. Glorious reward! *Ye shall know the truth.* Here one may haply say, "And what doth it profit me to know the truth?" *And the truth shall free you.* If the truth have no charms for you, let freedom have its charms. In the usage of the Latin tongue, the expression, "to be free," is used in two senses; and chiefly we are accustomed to hear this word in this sense, that whosoever is free may be understood to escape some danger, to be rid of some embarrassment. But the proper signification of "to be free," is "to be made free;" just as "to be saved," is "to be made safe;" "to be healed," is, "to be made whole;" so "to be freed," is "to be made free." Therefore I said, "If the truth have no charms for you, let freedom have its charms." This is expressed more evidently in the Greek language, nor

Matt. 7, 24.

v. 25.

[1] obtusam

[2] tranquillitate

can it be there understood in any other sense. And that ye may know that in no other sense can it be understood; when the Lord spake, the Jews answered, *We were never in bondage to any man; how sayest thou the Truth shall free you?* That is, "the Truth shall make you free," how sayest thou to us, who were never in bondage to any man? "How," say they, "dost Thou promise them freedom, who as Thou seest never bare the hard yoke of bondage?" SERM. LXXXIV. [134.B.] v. 33.

3. They heard what they ought; but they did not what they ought. What did they hear? Because I said, *The truth shall free you;* ye turned your thoughts upon yourselves, that ye are not in bondage to man, and ye said, *We were never in bondage to any man. Every one*, Jew and Greek, rich and poor, the man in authority and in private station, the emperor and the beggar, *Every one that committeth sin is the servant of sin. Every one*, saith He, *that committeth sin is the servant of sin.* If men but acknowledge their bondage, they will see from whence they may obtain freedom. Some free-born man has been taken captive by the barbarians, from a free man is made a slave; another hears, and pities him, considers how that he has money, becomes his ransomer, goes to the barbarians, gives money, ransoms the man. And he has indeed restored freedom, if he have taken away iniquity. But what man has ever taken away iniquity from another man? He who was in bondage with the barbarians, has been redeemed by his ransomer; and great difference there is between the ransomer and the ransomed; yet haply are they fellow-slaves under the lordship of iniquity. I ask him that was ransomed, "Hast thou sin?" "I have," he says. I ask the ransomer, "Hast thou sin?" "I have," he says. So then neither do thou boast thyself that thou hast been ransomed, nor thou uplift thyself that thou art his ransomer; but fly both of you to the True Deliverer. It is but a small part of it, that they who are under sin, are called servants; they are even called dead; what a man is afraid of captivity bringing upon him, iniquity has brought on him already. For what? because they seem to be alive, was He then mistaken Who said, *Let the dead bury their dead?* So then all under sin iii. v. 34. Matt. 8, 22.

SERM. LXXXIV. [134.B.] are dead, dead servants, dead in their service, servants in their death.

4. Who then freeth from death and from bondage, save He,
Ps.88,5. Who is *Free among the dead?* Who is *Free among the dead*, save He Who among sinners is without sin? *Lo, the prince of the world cometh*, saith our Redeemer Himself,
John14, 30. our Deliverer, *Lo, the prince of the world cometh, and shall find nothing in Me.* He holds fast those whom he hath deceived, whom he hath seduced, whom he hath persuaded to sin and death; *in Me shall he find nothing.* Come, Lord, Redeemer come, come; let the captive acknowledge thee, him that leadeth captive flee thee; be Thou my Deliverer. Lost as I was, He hath found me in Whom the devil findeth nothing that cometh of the flesh. The prince of this world findeth in Him Flesh, he findeth it; but what kind of Flesh? A mortal Flesh, which he can seize, which he can crucify, which he can kill. Thou art mistaken, O deceiver, the Redeemer is not deceived; thou art mistaken. Thou seest in the Lord a mortal Flesh, it is not flesh of sin, it is the likeness of flesh of sin. *For God sent His Son in the likeness of flesh of sin.* True Flesh, mortal Flesh; but not
Rom 8, 3. flesh of sin. *For God sent His Son in the likeness of flesh of sin, that by sin He might condemn sin in the Flesh. For God sent His Son in the likeness of flesh of sin;* in Flesh, but not in flesh of sin; but *in the likeness of flesh of sin.* For what purpose? *That by sin*, of which assuredly there was none in
v. 4. Him, *He might condemn sin in the flesh; that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

5. If then it was *the likeness of flesh of sin*, not flesh of sin, how, *That by sin He might condemn sin in the Flesh?*
iv. So a likeness is wont to receive the name of that thing of which it is a likeness. The word man is used for a real man; but if you shew a man painted on the wall, and enquire what it is, it is answered, "A man." So then Flesh having the likeness of flesh of sin, that it might be a sacrifice for sin, is called "sin." The same Apostle says in another place,
2 Cor. 5, 1. *He made Him to be sin for us, Who knew no sin. Him Who knew no sin:* Who is He Who knew no sin, but

He That said, *Behold the prince of the world cometh, and shall find nothing in Me? Him Who knew no sin, made He sin for us;* even Christ Himself, Who knew no sin, God made sin for us. What does this mean, brethren? If it were said, "He made sin upon Him," or, "He made Him to have sin;" it would seem intolerable; how do we tolerate what is said, *He made Him sin*, that Christ Himself should be sin? They who are acquainted with the Scriptures of the Old Testament recognise what I am saying. For it is not an expression once used, but repeatedly, very constantly, sacrifices for sins are called *sins*. A goat, for instance, was offered for sin, a ram, any thing; the victim itself which was offered for sin was called *sin?* A sacrifice for sin then was called *sin;* so that in one place the Law says, *That the Priests are to lay their hands upon the sin. Him* then, *Who knew no sin, He made sin for us;* that is, "He was made a sacrifice for sin." Sin was offered, and sin was cancelled. The Blood of the Redeemer was shed, and the debtor's bond was cancelled. This is the *Blood, That was shed for many for the remission of sins.*

SERM. LXXXIV. [134. B.] John 4, 30. Levit. 4, 29. Sept. Mat. 26, 28.

6. What meaneth this then thy senseless exultation, O thou that didst hold me captive, for that my Deliverer had mortal Flesh? See, if He had sin; if thou hast found any thing of thine in Him, hold Him fast. *The Word was made Flesh.* The Word is the Creator, the Flesh His creature. What is there here of thine, O enemy? And the Word is God, and His Human[1] Soul is His creature, and His Human Flesh His creature, and the Mortal Flesh of God is His creature. Seek for sin here. But what art thou seeking? The Truth saith, *The prince of this world shall come, and shall find nothing in Me.* He did not therefore not find Flesh, but nothing of his own, that is, no sin. Thou didst deceive the innocent, thou madest them guilty. Thou didst slay the Innocent; thou destroyedst Him from Whom thou hadst nothing due, render back what thou didst hold fast. Why then didst thou exult for a short hour, because thou didst find in Christ mortal Flesh? It was thy trap: whereupon thou didst rejoice, thereby hast thou been taken. Wherein thou didst exult that thou hadst found something, therein thou sorrowest now that thou hast lost what thou didst

V. John 1, 14. [1] homi-nis John 14, 30.

Serm. LXXXIV. [134.B.] possess. Therefore, brethren, let us who believe in Christ, continue in His word. For if we shall continue in His word, we are His disciples indeed. For not those twelve only, but all we who continue in His word are His disciples indeed. And *we shall know the Truth, and the Truth shall free us;* that is, Christ the Son of God Who hath said, *I am the Truth*, shall make you free, that is, shall free you, not from barbarians, but from the devil; not from the captivity of the body, but from the iniquity of the soul. It is He Only Who freeth in such wise. Let no one call himself free, lest he remain a slave. Our soul shall not remain in bondage, for that day by day our debts are forgiven.

John 14, 6.

SERMON LXXXV. [CXXXV. Ben.]

On the words of the Gospel, John ix. "I am come to do the works of Him That sent Me," &c. against the Arians. And of that which the man who was born blind and received his sight said, "We know that God heareth not sinners."

i. 1. The Lord Jesus, as we heard when the Holy Gospel was being read, opened the eyes of a man who was born blind. Brethren, if we consider our hereditary punishment, the whole world is blind. And therefore came Christ the Enlightener, because the devil had been the Blinder. He made all men to be born blind, who seduced the first man. Let them run to the Enlightener, let them run, believe, receive the clay made of the spittle. The Word is as it were the spittle, the Flesh is the earth. Let them wash the face in the pool of Siloa. Now it was the Evangelist's place to explain to us what Siloa means, and he said, *which is by interpretation, Sent.* Who is This That is Sent, but He Who in this very Lesson said, *I am come to do the works of Him That sent Me.* Lo, Siloa, wash the face, be baptized, that ye may be enlightened, and that ye who before saw not, may see.

John 9, 7.

v. 4.

2. Lo, first open your eyes to that which is said; *I am come*, saith He, *to do the works of Him That sent Me.* Now here at once stands forth the Arian, and says, "Here you see that Christ did not His Own works, but the Father's Who sent Him." Would he say this, if he saw, that is, if he

had washed his face in Him Who was sent, as it were in Siloa? What then dost thou say? "Lo," says he, "Himself said it." What said He? *I am come to do the works of Him That sent Me.* Are they not then His Own? No. What then is that which the Siloa Himself saith, the Sent Himself, the Son Himself, the Only Son Himself, Whom thou complainest of as degenerate? What is that He saith, *All things that the Father hath are Mine.* You say that He did the works of Another, in that He said, *I must do the works of Him That sent Me.* I say that the Father had the things of another: I am speaking according to your [1] principles. Why would you object to me that Christ said, *I am come to do His works*, as if, "not Mine own but *His That sent Me?*"

SERM. LXXXV. [135.B.]

John 16, 15.

[1] cor

3. I ask Thee, O Lord Christ, resolve the difficulty, put an end to the contention. *All things*, saith He, *that the Father hath are Mine.* Are they then not the Father's, if they are Thine? For He doth not say, *All things that the Father hath He hath given unto Me;* although, if He had said even this, He would have shewn His equality. But the difficulty is that He said, *All things that the Father hath are Mine.* If you understand it aright, All things that the Father hath, are the Son's; all things that the Son hath, are the Father's. Hear Him in another place; *All Mine are Thine, and Thine are Mine.* The question is finished, as to the things which the Father and the Son have: they have them with one consent, do not thou introduce [2] dissension. What He calleth the works of the Father, are His Own works; for, *Thine too are Mine*, for He speaketh of the works of That Father, to Whom He said, *All Mine are Thine, and Thine are Mine.* So then, My works are Thine, and Thy works are Mine. *For what things soever the Father doeth;* Himself hath said, the Lord hath said, the Only-Begotten hath said, the Son hath said, the Truth hath said. What hath He said? *What things soever the Father doeth, these also doeth the Son in like manner.* Signal expression! signal truth! signal equality. *All things that the Father doeth, these doeth the Son also.* Were it enough to say, *All things that the Father doeth, these doeth the Son also?* It is not enough; I add, *in like manner.* Why do I add, *in like manner?* Because they who do not understand, and who walk with eyes

ii.

John 17, 10.

[2] litigare

John 5, 19.

SERM. LXXXV. [125.B.] not yet open, are wont to say, "The Father doeth them by way of command, the Son of obedience, therefore not in like manner." But if in like manner, as the One, so the Other; so what things the One, the same the Other.

iii. 4. "But," says he, "the Father commands, that the Son may execute." Carnal indeed is thy conceit, but without prejudice to the truth, I grant it to you. Lo, the Father commands, the Son obeys; is the Son therefore not of the same Nature, because the One commands, and the Other obeys? Give me two men, father and son; they are two men: he that commands is a man; he that obeys is a man; he that commands and he that obeys have one and the same nature. Does not he that commands, beget a son of his own nature? Does he who obeys, by obeying lose his nature? Now take for the present, as you thus take two men, the Father commanding, the Son obeying, yet God and God. But the first two together are two men, the Latter together is but One God; this is a divine miracle. Meanwhile if you would that with you I acknowledge the obedience, do you first with me acknowledge the Nature. The Father begat That Which Himself is. If the Father begat ought else than what Himself is, He did not beget a true Son. The Father saith to the Son, *From the womb before the day-star, I begat Thee.* What is, *before the day-star?* By the day-star times are signified. So then before times, before all that is called "before;" before all that is not, or before all that is. For the Gospel does not say, "In the beginning God made the Word;" as it is said, *In the beginning God made the Heaven and the earth;* or, "In the beginning was the Word born;" or, "In the beginning God begat the Word." But what says it? *He was, He was, He was.* You hear, *He was;* believe. *In the beginning was the Word, and the Word was with God, and the Word was God.* So often do ye hear, *Was:* seek not for time, for that He always *was.* He then Who always was, and was always with the Son, for that God is able to beget without time; He said to the Son, *From the womb before the day-star I begat Thee.* What is from the womb? Had God a womb? Shall we imagine that God was fashioned with bodily members? God forbid! And why said He, *From the womb,* but that it might be understood that He

Ps. 109, 3. Sept. E. V. 110.

Gen. 1, 1.

John 1, 1.

begat Him of His Own Substance? So then from the womb came forth That which Himself was Who begat. For if He Who begat was one thing, and another came forth out of the womb; it were a monster, not a Son. SERM. LXXXV. [125.B.]

iv. 5. Therefore let the Son do the works of Him That sent Him, and the Father also do the works of the Son. "At all events," you say, "the Father wills, the Son executes." Lo, I shew, that the Son willeth, and the Father executeth. Do you say, "where dost thou shew this?" I shew it at once. *Father, I will.* Now here if I had a mind to cavil, lo, the Son commandeth, and the Father executeth. What wilt Thou? *That where I am, they may be also with Me?* We have escaped, there shall we be, where He is; there shall we be, we have escaped. Who can undo the "I Will" of the Almighty? You hear the will of His power, hear now the power of His will. *As the Father*, saith He, *raiseth up the dead and quickeneth them; even so the Son quickeneth whom He will. Whom He will.* Say not, The Son quickeneth them, whom the Father commandeth Him to quicken. *He quickeneth Whom He will.* So then whom the Father will, and whom Himself will: because where there is One Power, there is One Will. Let us then in a heart blind no more hold fast that the Nature of the Father and the Son is One and the Same; because the Father is very Father, the Son is very Son. What He is, That did He beget: because the Begotten was not degenerate. John17, 24. John 5, 21.

v. 6. There is a something in the words of that man who was blind, which may cause perplexity, and peradventure make many who understand them not aright despair. For he said amongst the rest of his words, the same man whose eyes were opened, *We know that God heareth not sinners.* What shall we do, if God heareth not sinners? Dare we pray to God if He heareth not sinners? Give me one who may pray: lo, here is One to hear. Give me one who may pray, sift thoroughly the human race from the imperfect to the perfect. Mount up from the spring to the summer; for this we have just chanted. *Thou hast made summer and spring;* that is, "Those who are already spiritual, and those who are still carnal hast Thou made;" for so the Son Himself saith, *Thine Eyes have seen My imperfect being.* John 9, 31. Ps. 73, 17. Sept. E. V. 74. Ps. 138, 16. Sept. E. V. 139.

SERM. LXXXV. [125.B.]

That which is imperfect in My Body, Thine Eyes have seen. And what then? Have they who are imperfect hope? Undoubtedly they have. Hear what follows; *And in Thy Book shall all be written.* But perhaps, brethren, the spiritual pray and are heard, because they are not sinners? What then must the carnal do? What must they do? Shall they perish? Shall they not pray to God? God forbid! Give me that publican in the Gospel. Come, thou publican, stand forth, shew thy hope, that the weak may not lose hope. For behold the publican went up with the Pharisee to pray, and with face cast down upon the ground, standing afar off, beating his breast, he said, *Lord, be merciful to me a sinner. And he went down justified rather than the Pharisee.* Said he true or false, who said, *Be merciful to me a sinner?* If he said true, he was a sinner; yet was he heard and justified. What then is that, that thou whose eyes the Lord opened, didst say, *We know that God heareth not sinners*[a]*?* Lo, God doth hear sinners. But wash thou thy interior face, let that be done in thy heart, which hath been done in thy face; and thou wilt see that God doth hear sinners. The imagination of thine heart hath deceived thee. There is still something for Him to do to thee. We see that this man was cast out of the synagogue; Jesus heard of it, came to him, and said to him, *Dost thou believe on the Son of God?* And he said, *Who is He, Lord, that I should believe on Him?* He saw, and did not see; he saw with the eyes, but as yet with the heart he saw not. The Lord said to him, *Thou both seest Him*, that is, with the eyes; *and He that talketh with thee is He. He then fell down, and worshipped Him.* Then washed he the face of his heart.

Luke 18, 13. John 9, 35. v. 36. v. 37. v. 38.

vi. 7. Apply yourselves then earnestly to prayer, ye sinners: confess your sins, pray that they may be blotted out, pray that they may be diminished, pray that as ye increase, they may decrease: yet do not despair, and sinners though ye be, pray. For who hath not sinned? Begin with the priests. To the priests it is said, *First offer sacrifices for your own sins, and*

Lev. 16. Heb. 7, 27.

[a] Theoph. and Euthym. understand this not thus absolutely, but that God does not hear sinners so as to enable them to work miracles, the miracle being allowed; S. Hilary applies it to those who continue in sin, and whose prayer is not truly prayer, "prayer being not the profession of words, but of faith." in Ps. 52. §. 13.

so for the people. The sacrifices convicted the priests; that if any one should call himself righteous and without sin, it might be answered him, "I look not at what thou sayest, but at what thou offerest; thine own victim convicteth thee. Wherefore dost thou offer for thine own sins, if thou have no sins? Dost thou in thy sacrifice lie unto God?" But peradventure the priests of the ancient people were sinners; of the new people are not sinners. Of a truth, brethren, for that God hath so willed, I am His priest; I am a sinner; with you do I beat the breast, with you I ask for pardon, with you I hope that God will be mereiful. But peradventure the Holy Apostles, those first and highest leaders[1] of the flock, shepherds, members of The Shepherd, these peradventure had no sin. Yes, indeed, even they had, they had indeed; they are not angry at this, for they confess it. I should not dare. First hear the Lord Himself saying to the Apostles, *In this manner pray ye.* As those other priests were convicted by the sacrifices, so these by prayer. And amongst the other things which He commanded them to pray for, He appointed this also, *Forgive us our debts, as we also forgive our debtors.* What do the Apostles say? Every day they pray for their debts to be forgiven them. They come in debtors, they go out absolved, and return debtors to prayer. This life is not without sin, that as often as prayer is made, so often should sins be forgiven.

SERM. LXXXV. [135.B.]

[1] arietes

Matt. 6, 9.

v. 12.

8. But what shall I say? Peradventure when they learnt the prayer, they were still weak. Some one, perhaps, will say this. When the Lord Jesus taught them that prayer, they were yet babes, weak, carnal; they were not yet spiritual, who have no sin. What then, brethren? When they became spiritual, did they cease to pray? Then Christ ought to have said, "Pray in such wise now;" and to have given them, when spiritual, another prayer. It is one and the same. He Who gave it is One and the Same; use it then in prayer in the Church. But we will take away all controversy, when you say the Holy Apostles were spiritual, up to the time of the Lord's Passion they were carnal; this you must say. And indeed, the truth is, as He was hanging, they were in alarm, and the Apostles then despaired when the robber believed. Peter dared to follow, when the Lord

vii.

Serm. LXXXV. [135. B.] was led to suffering, he dared to follow, who came to the house, and was wearied in the palace, and stood at the fire, and was cold; he stood at the fire, he was frozen with a chilling fear. Being questioned by the maid-servant, he denied Christ once; being questioned a second time, he denied Him; being questioned a third time, he denied Him. God be thanked, that the questioning ceased; if the questioning had not ceased, long would the denial have been repeated. So then after He rose again, then He confirmed them, then did they become spiritual. Had they at that time then no sin? The Apostles spiritual, wrote spiritual epistles, they sent them to the Churches; "they had no sin." This you say. I do not believe you, I ask themselves. Tell us, O holy Apostles, after the Lord rose again, and confirmed you with the Holy Ghost sent from heaven; did ye cease to have sin? Tell us, I pray you. Let us hear, that sinners may not despair, that they may not leave off to pray to God, because they are not without sin. Tell us. One of them saith. And who? He whom the Lord loved the most, and who lay on the Lord's Breast, and drank in the mysteries of the kingdom of heaven which he was to pour forth again. Him I ask; "Have ye sin or not?" He maketh answer and saith, *If we shall say that we have no sin, we deceive ourselves, and the truth is not in us.* Now it is the same John who said, *In the beginning was the Word, and the Word was with God, and the Word was God.* See ye what heights he had passed, that he could reach to the Word! Such an one, and so great, who like an eagle soared above the clouds, who in the serene clearness of his mind saw, *In the beginning was the Word;* he hath said, *If we shall say that we have no sin, we deceive ourselves, and the truth is not in us. But if we shall confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* Therefore pray ye.

Mat. 26, 69. &c.

John 13, 23.

1 John 1, 8.

John 1, 1.

1 John 1, 9.

SERMON LXXXVI. [CXXXVI. BEN.]

On the same Lesson of the Gospel, John ix. On the giving sight to the man that was born blind.

1. WE have heard the lesson of the Holy Gospel which we are in the habit of hearing; but it is a good thing to be reminded: good to refresh the memory from the lethargy of forgetfulness. And in fact this very old lesson has given us as much pleasure as if it were new. Christ gave sight to one blind from his birth; why do we marvel? Christ is the Saviour; by an act of mercy He made up that which He had not given in the womb. Now when He gave that man no eyes, it was no mistake of His surely; but a delay with a view to a miracle. You are saying, it may be, "Whence knowest thou this?" From Himself I have heard it; He just now said it; we heard it all together. For when His disciples asked Him, and said, *Lord, who did sin, this man or his parents, that he was born blind?* What answer He made, ye, as I did, heard. *Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him.* Lo then wherefore it was that He delayed when He gave him no eyes. He did not give what He could give, He did not give what He knew He should give, when need was. Yet do not suppose, brethren, that this man's parents had no sin, or that he himself had not, when he was born, contracted original sin, for the remission of which sin infants are baptized unto remission of sins. But that blindness was not because of his parents' sin, nor because of his own sin; *but that the works of God should be made manifest in him.* For we all when we were born contracted original sin: and yet we were not born blind. However enquire carefully, And we were born blind. For who was not born blind? blind, that is, in heart. But the Lord Jesus, for that He had created both, cured both.

SERM. LXXXVI. [136.B.]

John 9, 2. v. 3.

2. With the eyes of faith ye have seen this man blind, ye have seen him too of blind seeing; but ye have heard him erring. Wherein this blind man erred, I will tell you; first, in that he thought Christ a prophet, and knew not that He

SERM. LXXXVI. [136. B.]

was the Son of God. And then we have heard an answer of His entirely false; for he said, *We know that God heareth not sinners.* If God heareth not sinners, what hope have we? If God heareth not sinners, why do we pray, and publish the record of our sin by the beating of the breast? Where again is that Publican, who went up with the Pharisee into the temple, and while the Pharisee was boasting, parading[1] his own merits, he standing afar off, and with his eyes fastened on the ground, and beating his breast, was confessing his sins? And this man, who confessed his sins, went down from the temple justified rather than the other Pharisee. Assuredly then God doth hear sinners. But he who spake these words had not yet washed the face of the heart in Siloa. The sacrament had gone before on his eyes; but in the heart had not been yet effected the blessing of the grace. When did this blind man wash the face of his heart? When the Lord admitted him into Himself after he had been cast out by the Jews. For He found him, and said to him as we have heard; *Dost thou believe on the Son of God?* And he, *Who is He, Lord, that I may believe on Him?* With the eyes, it is true, he saw already; did he see already in the heart? No, not yet. Wait; he will see presently. Jesus answered him, *I that speak with thee am He.* Did he doubt? No, forthwith he washed his face. For he was speaking with That Siloa, *which is by interpretation, Sent.* Who is the Sent, but Christ? Who often bare witness, saying, *I do the will of My Father That sent Me.* He then was Himself the Siloa. The man approached blind in heart, he heard, believed, adored; washed the face, saw.

v. 31. Luke 18, 10. [1] ventilante v. 35. v. 36. v. 37. v. 7. John 4, 34; & 5, 30; & 6, 38.

3. But they who cast him out continued blind, forasmuch as they cavilled at the Lord, that it was the Sabbath when He made clay of the spittle, and anointed the eyes of the blind man. For when the Lord cured with a word, the Jews openly cavilled. For He did no work on the Sabbath day, when He spake, and it was done. It was a manifest cavil; they cavilled at Him merely commanding, they cavilled at Him speaking; as if they did not themselves speak all the Sabbath day. I might say that they do not speak not only on the Sabbath, but on no day, forasmuch as they have kept back from the praises of the True God.

Nevertheless, as I have said, brethren, it was a manifest cavil. The Lord said to a certain man, *Stretch forth thine hand;* he was made whole, and they cavilled for that He healed on the Sabbath day. What did He do? what work did He do? what burden did He bear? But in this instance, the spitting on the ground, the making clay, and anointing the man's eyes, is doing some work. Let no one doubt it, it was doing a work. The Lord did break the Sabbath; but was not therefore guilty. What is that I have said, "He brake the Sabbath?" He, the Light had come, He was removing the shadows. For the Sabbath was enjoined by the Lord God, enjoined by Christ Himself, Who was with the Father, when that Law was given; it was enjoined by Him, but in shadow of what was to come. *Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come.* He had now come Whose coming these things announced. Why do the shadows delight us? Open your eyes, ye Jews; the Sun is present. *We know.* What do ye know, ye blind in heart? what know ye? *That this man is not of God, because he thus breaketh the Sabbath day.* The Sabbath, unhappy men, this very Sabbath did Christ ordain[1], Who ye say is not of God. Ye observe the Sabbath in a carnal manner, ye have not the spittle of Christ. In this earth of the Sabbath look also for the spittle of Christ, and ye will understand that by the Sabbath Christ was prophesied. But ye, because ye have not the spittle of Christ in the earth upon your eyes, ye have not come unto Siloa, and have not washed the face, and have continued blind, blind to the good of this blind man, yea now no longer blind either in body or heart. He received clay with the spittle, his eyes were anointed, he came to Siloa, he washed his face, he believed on Christ, he saw, he continued not in that exceedingly fearful judgment; *For judgment I came into this world, that they which see not may see, and that they which see may be made blind.*

SERM. LXXXVI. [136.B.] Mat. 12, 13. Col. 2, 16. 17. John 9, 24. v. 16. [1] prædicavit. v. 39.

4. Exceeding alarm! *That they which see not may see:* Good. It is a Saviour's office, a profession of healing power, *That they which see not may see.* But what, Lord, is that Thou hast added, *That they which see may be made blind?*

SERM. LXXXVI. [136.B.] If we understand, it is most true, most righteous. Yet what is, *They which see?* They are the Jews. Do they then see? According to their own words, they see; according to the truth, they do not see. What then is, "they see?" They think they see, they believe they see. For they believed they did see, when they maintained the Law against Christ. *We know;* therefore they see. What is *We know*, but we see? What is, *this Man is not of God, because He thus breaketh the sabbath day?* They see; they read what the Law said. For it was enjoined that whosoever should break the Sabbath day, should be stoned. Therefore said they that He was not of God; but though seeing, they were blind to this, that for judgment He came into the world Who is to be the Judge of quick and dead; why came He? *That they which see not may see:* that they who confess that they do not see, may be enlightened. *And that they which see may be made blind;* that is, that they who confess not their own blindness, may be the more hardened. And, in fact, *That they which see may be made blind*, has been fulfilled; the defenders of the Law, Doctors[1] of the Law, the teachers of the Law, the understanders of the Law, crucified the Author of the Law. O blindness, this is that which *in part hath happened to Israel.* That Christ might be crucified, and the fulness of the Gentiles might come in, *blindness in part hath happened to Israel.* What is, *that they which see not may see?* That the fulness of the Gentiles might come in, *blindness in part hath happened to Israel.* The whole world lay in blindness; but He came, *that they which see not may see, and that they which see may be made blind.* He was disowned by the Jews, He was crucified by the Jews; of His Blood He made an eye-salve for the blind. They who boasted that they saw the light, being more hardened, being made blind, crucified the Light. What great blindness? They killed the Light, but the Light Crucified enlightened the blind.

Numb. 15, 36.

[1]Tractatores

Rom. 11, 25.

5. Hear one seeing, who once was blind. Behold, against what a cross they have miserably stumbled, who would not confess their blindness to the Physician! The Law had continued with them. What serveth the Law without grace? Unhappy men, what can the Law do without grace? What

doeth the earth without the spittle of Christ? What doeth the Law without grace, but make them more guilty? Why? Because hearers of the Law and not doers, and hereby sinners, transgressors. The son of the hostess of the man of God was dead, and his staff was sent by his servant, and laid upon his face, but he did not revive. What doeth the Law without grace? What saith the Apostle, now seeing, now of blind, enlightened? *For if there had been a Law given which could give life, verily righteousness should have been by the Law.* Take heed; let us answer and say; what is this that he hath said? *If there had been a Law given which could give life, verily righteousness should have been by the Law.* If it could not give life, why was it given? He went on and added, *But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.* That the promise of illumination, the promise of love by the faith of Jesus Christ might be given to them that believe, that Scripture, that is the Law, hath concluded all under sin. What is, *hath concluded all under sin? I had not known concupiscence, except the Law had said, Thou shalt not lust.* What is, *hath concluded all under sin?* Hath made the sinner a transgressor also. For it could not heal the sinner. *It hath concluded all under sin;* but with what hope? The hope of grace, the hope of mercy. Thou hast received the Law: thou didst wish to keep it, thou wast not able; thou hast fallen from pride, hast seen thy weakness. Run to the Physician, wash the face. Long for Christ, confess Christ, believe on Christ; the Spirit is added to the letter, and thou wilt be saved. For if thou take away the Spirit from the letter, *the letter killeth;* if it kill, where is hope? *But the Spirit giveth life.*

SERM. LXXXVI. [136.B.]

2 Kings 4, 29.

Gal. 3, 21.

v. 22.

Rom. 7, 7.

2 Cor. 3, 6.

6. Let then Gehazi, Elisha's servant, receive the staff, as Moses the servant of God received the Law. Let him receive the staff, receive it, run, go before, anticipate him, lay the staff upon the face of the dead child. And so it was; he did receive it, he ran, he laid the staff upon the face of the dead child. But to what purpose? what serveth the staff? *If there had been a Law given which could give life,* the boy might have been raised to life by the staff; but seeing that *the Scripture hath concluded all under sin,* he still lies dead. But why

SERM. LXXXVI. [136.B.] hath it concluded all under sin? *That the promise by the faith of Jesus Christ might be given to them that believe.* Let then Elisha come, who sent the staff by the servant to prove that he was dead; let him come himself, come in his own person, himself enter into the woman's house, go up to the child, find him dead, conform himself to the members of the dead child, himself not dead, but living. For this he did; he laid his face upon his face, his eyes upon his eyes, his hands upon his hands, his feet upon his feet, he straitened, he contracted himself, being great, he made himself little. Phil. 2, 6. He contracted himself; so to say, he lessened himself. *For being in the Form of God, He emptied Himself, taking the form of a servant.* What is He conformed Himself, alive to Rom. 8, 3. the dead? Do ye ask, what this is? Hear the Apostle; *God sent His Son.* What is, he conformed himself to the dead? Let him tell this, let him go on and declare it again; *In the likeness of flesh of sin.* This is to conform Himself Alive to the dead; to come to us in the likeness of flesh of sin, not in the flesh of sin. Man lay dead in a flesh of sin, the likeness of flesh of sin conformed Himself to him. For He died Who had not wherefore to die. He died, Alone *Free among the dead;* forasmuch as the whole flesh of men was indeed a flesh of sin. And how should it rise again, had not He Who had no sin, conforming Himself to the dead, come in the likeness of flesh of sin? O Lord Jesus, Who hast suffered for us, not for Thyself, Who hadst no guilt, and didst endure its punishment, that thou mightest dissolve at once the guilt and punishment.

SERMON LXXXVII. [CXXXVII. BEN.]

The tenth chapter of the Gospel of John. Of the shepherd, and the hireling, and the thief.

i. 1. YOUR faith, dearly beloved, is not ignorant, and I know that ye have so learnt by the teaching of that Master from heaven, in Whom ye have placed your hope, that our Lord Jesus Christ, Who hath now suffered for us and risen again, is the Head of the Church, and the Church is His Body,

and that in His Body the unity of the members and the bond of charity is, as it were, its sound health. But whosoever groweth cold in charity, is become enfeebled in the Body of Christ. But He Who hath already exalted our Head, is able also to make even the feeble members whole; provided, that is, that they be not cut off by excessive impiety, but adhere to the Body until they be made whole. For whatsoever yet adhereth to the body, is not beyond hope of healing; whereas that which hath been cut off, can neither be in process of curing, nor be healed. Since then He is the Head of the Church, and the Church is His Body, Whole Christ is both the Head and the Body. He hath already risen again. We have therefore the Head in heaven. Our Head intercedeth for us. Our Head without sin and without death, now propitiateth God for our sins; that we too at the end rising again, and changed into heavenly glory, may follow our Head. For where the Head is, there are the rest of the members also. But whilst we are here, we are members; let us not despair, for we shall follow our Head. SERM. LXXXVII. [137.B.]

2. For consider, brethren, the love of this our Head. He is now in heaven, yet doth He suffer here, as long as his Church suffereth here. Here Christ is hungred, here He is athirst, is naked, is a stranger, is sick, is in prison. For whatsoever His Body suffereth here, He hath said that Himself suffereth; and at the end, severing off this His Body to the right hand, and severing the rest by whom He is now trodden under foot to the left, He will say to those on the right hand, *Come, ye blessed of My Father, receive the kingdom which hath been prepared for you from the beginning of the world.* For what deservings? *For I was an hungred, and ye gave Me meat;* and so He goes over the rest, as if He had Himself received; to such a degree that they, not understanding it, make answer and say, *Lord, when saw we Thee an hungred, a stranger, and in prison?* And He saith to them, *Forasmuch as ye have done it to one of the least of Mine, ye have done it unto Me.* So also in our own body, the head is above, the feet are on the earth; yet in any crowding and throng of men, when any one treads on your foot, does not the head say, "You are treading upon me?" No one has trodden on your head, or on your tongue; it is ii. Mat. 25, 34. &c.

SERM. LXXXVII. [137.B.] above, in safety, no harm has happened unto it; and yet because by the bond of charity there is unity from the head even to the feet, the tongue does not separate itself therefrom, but says, "You are treading upon me;" when no one has touched it. As then the tongue, which no one has touched, says, "You are treading upon me;" so Christ, the Head, Which no one treadeth on, said, *I was an hungred, and ye gave Me meat.* And to them who did not so, He said, *I was an hungred, and ye gave Me no meat.* And how did He finish? Thus; *These shall go into everlasting burning, but the righteous into life eternal.*

iii. 3. When our Lord then was speaking on this occasion, He said, that He is *the Shepherd*, He said also that He is *the* John 10, 7. 11. *Door.* You find them both in that place, both *I am the Door*, and *I am the Shepherd.* In the Head He is the Door, the Shepherd in the Body. For He saith to Peter, John 21, 15. &c. in whom singly He formeth the Church; *Peter, lovest thou Me?* He answered, *Lord, I do love Thee. Feed My sheep.* And a third time, *Peter, lovest Thou Me? Peter was grieved because He asked him the third time;* as though He Who saw the conscience of the denier, saw not the confessor's faith. He had known him always, had known him even when Peter had not known himself. For he did Luke 22, 33. not know himself at that time when he said, *I will be with Thee even unto death;* and how infirm he was he knew not. Just as it constantly happens in fact to invalids, that the sick man knows not what is going on within him, but the physician knows; when yet the former is suffering from the very sickness, and the physician is not. The physician can better tell what is going on in another, than he who is sick what is going on in himself. Peter then was at that time the invalid, and the Lord the Physician. The former declared that he had strength, when he had not; but the Lord touching the pulse of his heart, declared that he should deny Him thrice. And so it came to pass, as the Physician foretold, not as the sick presumed. Therefore, after His resurrection the Lord questioned him, not as being ignorant with what a heart he would confess the love of Christ, but that he might by a threefold confession of love, efface the threefold denial of fear.

4. Therefore doth the Lord require this of Peter, *Peter, lovest thou Me?* As though, "What wilt thou give Me, what wilt thou do for Me, seeing that thou lovest Me?" What was Peter to do for his Lord risen again, and going into heaven, and sitting on the right hand of the Father? As if He had said, "This shalt thou give Me, this shalt thou do for Me, if thou lovest Me, feed My sheep; enter in by the Door, not go up by another way." Ye heard when the Gospel was being read, *He that entereth in by the Door, is the shepherd; but he that goeth up another way, is a thief and a robber; and he seeketh to disperse, and to scatter, and to spoil.* Who is he that entereth in by the Door? He that entereth in by Christ. Who is he? He who imitateth the Passion of Christ, who acknowledgeth the Humility of Christ; that whereas God was made Man for us, man may acknowledge himself to be, not God, but man. For whoso wisheth to appear God, when he is man, doth not imitate Him, Who, being God, was made Man. But to thee it is not said, Be any thing less than thou art; but acknowledge what thou art. Acknowledge thyself feeble, acknowledge thyself man, acknowledge thyself a sinner; acknowledge that it is He That justifieth, acknowledge that thou art full of stains. Let the stain of thine heart appear in thy confession, and thou shalt belong to Christ's flock. For the confession of sins invites the physician's healing; as in sickness, he that says, "I am well," seeketh not the physician. Did not the Pharisee and the Publican go up to the temple? The one boasted of his sound estate, the other shewed his wounds to the Physician. For the Pharisee said, *I thank Thee, O God, that I am not as this Publican.* He gloried over the other. So then if that Publican had been whole, the Pharisee would have grudged it him; for that he would not have had any one over whom to extol himself. In what state then had he come, who had this envious spirit? Surely he was not whole; and whereas he called himself whole, he went not down cured. But the other casting his eyes down to the ground, and not daring to lift them up unto heaven, smote his breast, saying, *God be merciful to me a sinner.* And what saith the Lord? *Verily I say unto you, that the Publican went down from the temple justified rather than the Pharisee. For every*

SERM. LXXXVII. [137.B.] iv.

John 10, 1. &c.

Luke 18, 10.

v. 11.

v. 13.

v. 14.

SERM. LXXXVII. [137.B.] *one that exalteth himself shall be abased, and he that humbleth himself, shall be exalted.* They then who exalt themselves, would go up into the sheepfold by another way; but they who humble themselves, enter in by the Door into the sheepfold. Therefore said He of the one, *he entereth in;* of the other, *he goeth up.* He that goeth up, you see, who seeks exaltation, does not enter in, but falls. Whereas he that abases himself, that he may enter in by the Door, falls not, but is the shepherd.

v. 5. But the Lord mentioned three characters[1], and our duty is to search them out in the Gospel, that of the shepherd, the hireling, and the thief. I suppose you took notice when the lesson was being read, that He marked out the shepherd, the hireling, and the thief. *The Shepherd*, said He, *layeth down His life for the sheep*, and entereth in by the door. The thief and the robber, said He, go up by another way. *The hireling*, He said, if he seeth a wolf or even a thief, *fleeth; because he careth not for the sheep;* for he is an hireling, not a shepherd. The one entereth in by the door, because he is the shepherd; the second goeth up another way, because he is a thief; the third seeing them who wish to spoil the sheep feareth and fleeth, because he is an hireling, because he careth not for the sheep; for he is an hireling. If we shall find these three characters, ye have found, holy brethren, both those whom ye should love, and those whom ye should tolerate, and those of whom ye must beware. The Shepherd is to be loved, the hireling is to be tolerated, of the robber must we beware. There are men in the Church of whom the Apostle speaks, who preach the Gospel by occasion, seeking of men their own advantage, whether of money, or of honour, or human praise. They preach the Gospel, wishing to receive rewards in whatsoever way they can, and seek not so much his salvation to whom they preach, as their own advantage. But he who heareth the word of salvation from him who hath not salvation, if he believe Him Whom he preacheth, and put not his hope in him, by whom salvation is preached to him; he that preacheth shall have loss; he to whom he preacheth shall have gain.

[1] personas

John 10, 11. v. 2. v. 1. v. 12, 13. Phil. 1, 18. & 2, 21.

vi. 6. You have the Lord saying of the Pharisees, *They sit in Moses' seat.* The Lord did not mean them only; as if

Mat. 23, 2.

He would send those who should believe on Christ to the school of the Jews, that they might learn there wherein is the way to the kingdom of heaven. Did not the Lord come for this end, that He might establish a Church, and separate those Jews who had a good faith, and a good hope, and a good love, as wheat from the chaff, and might make them one wall of the circumcision, to which should be joined another wall from the uncircumcision of the Gentiles, of which two walls coming from different directions, Himself should be the Corner-Stone? Did not the Same Lord therefore say of these two people who were to be one, *And other sheep I have, which are not of this fold?* Now He was speaking to the Jews; *Them also*, said He, *must I bring, that there may be one fold, and One Shepherd.* Therefore there were two ships out of which He had called His disciples. They figured these two people, when they let down their nets, and took up so great a draught[1] and so large a number of fishes, that the nets were almost broken. *And they laded*, it is said, *both the ships.* The two ships figured the One Church, but made out of two peoples, joined together in Christ, though coming from different parts. Of this too the two wives, who had one husband Jacob, Leah and Rachel, are a figure. Of these two, the two blind men also are a figure, who sat by the way-side, to whom the Lord gave sight. And if ye pay attention to the Scriptures, ye will find the two Churches, which are not two but One, figured out in many places. For to this end the Corner-Stone serveth, for to make of two One. To this end serveth That Shepherd, for to make of two flocks One. So then the Lord Who was to teach the Church, and to have a school of His Own beyond the Jews, as we see at present, would He be likely to send those who believe on Him unto the Jews, to learn? But under the name of the Scribes and Pharisees He intimated that there would be some in His Church who would say and not do; but, in the person of Moses He designated Himself. For Moses represented Him, and for this reason did he put a vail before him, when he was speaking to the people; because as long as they were in the law given up to carnal joys and pleasures, and looking for an earthly kingdom, a vail was put upon their face, that they should

SERM. LXXXVII. [137.B.]

John 10, 16.

Luke 5, 2.

[1] vim

Gen. 29, 23. 28.

Mat. 20, 30.

SERM. LXXXVII. [137.B.] Mat.27, 51. not see Christ in the Scriptures. For when the vail was taken away, after that the Lord had suffered, the secrets of the temple were discovered. Accordingly when He was hanging on the Cross, the vail of the temple was rent from the top even to the bottom; and the Apostle Paul says expressly,

2 Cor.3, 16. *But when thou shalt turn to Christ, the vail shall be taken away.* Whereas with him who turneth not to Christ, though he read the law of Moses, the vail is laid upon his heart, as the Apostle says. When the Lord then would signify beforehand that there would be some such in His Church,

Mat.23, 2. 3. what did He say? *The Scribes and Pharisees sit in Moses' seat. What they say, do; but do not what they do.*

vii. 7. When wicked clerics hear this which is said against them, they would pervert it. For I have heard that some do wish to pervert this sentence. Would they not, if they might, efface it from the Gospel? But because they cannot effaee it, they go about to pervert it. But the grace and mercy of the Lord is present, and allows them not to do so; for He hath hedged round all His declarations[1] with His truth, and in such wise balanced them; that if any one would wish to cut off any thing from them, or to introduce any thing by a bad reading or interpretation, any right hearted man may join to the Scripture what has been cut off from the Scripture, and read what went above or below, and he will find the sense which the other wished to interpret wrongly. What then, think ye, do they say of whom it is said, *Do what they say?* That it is (and in truth it is so) addressed to laymen. For what does the layman who wishes to live well say to himself, when he takes notice of a wicked cleric? "The Lord said, *What they say, do; what they do, do not.* Let me walk in the way of the Lord, not follow this man's conversation. Let me hear from him not his words, but God's. I will follow God, let him follow his own lust. For if I should wish to defend myself in such wise before God as to say, 'Lord, I saw that thy cleric living evilly, and therefore I lived evilly;' would He not say to me, 'Thou wicked servant, hadst thou not heard from Me, *What they say, do, but what they do, do not?*' But a wicked layman, an unbeliever, who belongs not to Christ's flock, who belongs not to Christ's corn, who as chaff is only

[1] sententias

borne with in the floor, what does he say to himself when the word of God begins to reprove him? "Away; why talkest thou to me? The very Bishops and Clergy do not do it, and dost thou force me to do it?" Thus he seeks for himself not a patron for his bad cause, but a companion for punishment. For will that wicked one whosoever he be that he has chosen to imitate, will he ever defend him in the day of judgment? For as with all whom the devil seduces, he seduces them not to be partakers of a kingdom, but of his damnation; so all who follow the wicked, seek companions for themselves to hell, not protection unto the kingdom of heaven. SERM. LXXXVII. [137.B.]

8. How then do they pervert this declaration, when it is said to them in their wicked lives, "With good reason was it said by the Lord, *What they say, do; what they do, do not?*" "It was well said," say they. "For it was said to you, that ye should do what we say; but that ye should not do what we do. For we offer sacrifice, you may not." See the cunning craftiness of these men; what shall I call them? hirelings. For if they were shepherds, they would not say such things. Therefore the Lord, that He might shut their mouths, went on, and said, *They sit in Moses' seat; what they say, do; but what they do, do not; for they say, and do not.* What is it then, brethren? If He had spoken of offering sacrifice; would He have said, *For they say, and do not?* For they do offer[1] sacrifice, they do offer unto God. What is it that they say, and do not? Hear what follows; *For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, and they themselves will not touch them with one of their fingers.* So openly did He rebuke, describe, and point them out. But those men when they thus wish to pervert the passage, shew plainly that they seek nothing in the Church but their own advantage; and that they have not read the Gospel; for had they known but this very page, and read the whole, they would never have dared to say this. viii. Mat.23, 2, 3. [1] faciunt v. 4.

9. But attend to a more clear proof that the Church hath such as these. Lest any one should say to us, "He spake entirely of the Pharisees, He spake of the Scribes, He spake of the Jews; for the Church hath none such." Who then are

SERM. LXXXVII. [137. B]

they of whom the Lord saith, *Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven?* And He added, *Many shall say to Me in that day, Lord, Lord, have we not prophesied in Thy Name, and in Thy Name done many mighty*[1] *works, and in Thy Name have eaten and drunken?* What! do the Jews do these things in Christ's Name? Assuredly it is manifest, that He speaks of them who have the Name of Christ. But what follows? *Then will I say to them, I never knew you; depart from Me, all ye that work iniquity.* Hear the Apostle sighing concerning such as these. He says that some preach the Gospel *through charity*, others *by occasion;* of whom he says, *They do not preach the Gospel rightly.* A right thing, but themselves not right. What they preach is right; but they who preach it are not right. Why is he not right? Because he seeketh something else in the Church, seeketh not God. If he sought God, he would be chaste; for the soul hath in God her lawful husband. Whosoever seeketh from God aught besides God, doth not seek God chastely. Consider, brethren; if a wife love her husband because he is rich, she is not chaste. For she loves not her husband, but her husband's gold. Whereas if she love her husband, she loves him both in nakedness and poverty. For if she love him because he is rich; what if, (as human chances are,) he be [2]outlawed, and all on a sudden be reduced to need? She gives him up, mayhap; because what she loved, was not her husband, but his property. But if she love her husband indeed, she loves him even more when poor; for that she loves with pity too.

Matt. 7, 21. v. 22.

[1]virtutes

v. 23.

Phil. 1, 16. 17. 18.

[2]proscribatur

ix. 10. And yet, brethren, our God never can be poor. He is rich, He made all things, heaven and earth, the sea and Angels. In the heaven, whatsoever we see, whatsoever we see not, He made it. But notwithstanding, we ought not to love these riches, but Him Who made them. For He hath promised thee nothing but Himself. Find any thing more precious, and He will give thee this. Beauteous is the earth, the heaven, and the Angels; but more beauteous is He Who made them. They then who preach God, as loving God; who preach God, for God's sake, feed the sheep, and are no hirelings. This chastity did our Lord

Jesus Christ require of the soul, when He said to Peter, *Peter, lovest thou Me?* What is, *Lovest thou Me?* Art thou chaste? Is not thine heart adulterous? Dost thou seek not thine own things in the Church, but Mine? If then thou be such an one, and lovest Me, *feed My sheep.* For thou shalt be no hireling, but thou shalt be a shepherd. SERM. LXXXVII. [137. B.] John 21, 15.

11. But they did not preach chastely, concerning whom the Apostle sighs. But what doth he say? *What then? Notwithstanding every way, whether by occasion or in truth, Christ is preached.* He suffers then that hirelings there should be. The shepherd preacheth Christ in truth, the hireling by occasion preacheth Christ, seeking something else. Notwithstanding, both the one and the other preacheth Christ. Hear the voice of the shepherd Paul; *Whether by occasion or in truth, Christ is preached.* Himself a shepherd, he was pleased to have the hireling. For they act where they are able, they are useful as far as they are able. But when the Apostle for other uses sought for those whose ways the weak ones might imitate; he saith, *I have sent unto you Timotheus, who shall bring you into remembrance of my ways.* And what doth he say? "I have sent unto you a shepherd, to bring you into remembrance of my ways;" that is, who himself also walketh as I walk. And in sending this shepherd, what doth he say? *For I have no one so likeminded, who with sincere affection is anxious for you.* Were there not many with him? But what follows? *For all seek their own, not the things which are Jesus Christ's;* that is, "I have wished to send unto you a shepherd; for there are many hirelings; but it were not meet for an hireling to be sent." An hireling is sent for the transaction of other affairs and business; but for those which Paul then desired, a shepherd was necessary. And he scarcely found one shepherd among many hirelings; for the shepherds are few, the hirelings many. But what is said of the hirelings? *Verily I say unto you, they have received their reward.* Of the shepherd, what saith the Apostle? *But whosoever shall cleanse himself from such as these shall be a vessel unto honour, sanctified, and useful to the Lord, prepared always unto every good work.* Not unto certain things prepared, Phil. 1, 18. 1 Cor. 4, 17. Phil. 2, 20. &c. Matt. 6, 2. 2 Tim 2, 21.

SERM. LXXVII. [137.B.] and unto certain not prepared, but *unto every good work prepared*. So much have I said, concerning the shepherds.

X. John10, 12. 13. 12. But we will now speak of the hirelings. *The hireling when he seeth the wolf lying in wait for the sheep, fleeth.* This the Lord said. Why? *Because he careth not for the sheep.* So long then is the hireling of use, as he seeth not the wolf coming, as he seeth not the thief and the robber; but when he seeth them, he fleeth. And who is there of the hirelings, who fleeth not from the Church, when he seeth the wolf and the robber? And wolves and robbers abound. They are they who go up by another way. Who are these who go up? They who of Donatus' [1]way wish to make havoc of Christ's sheep, they go up by another way. They do not enter in by Christ, because they are not humble. Because they are proud, they go up. What is, "they go up?" They are lifted up. Whereby do they go up? By another way: whence they wish to be named from their way. They who are not in unity are of another way, and by this way they go up, that is, are lifted up, and wish to spoil the sheep. Now mark how they go up? "It is we," they say, "who sanctify, we justify, we make righteous." See whither they have got up. *But he that exalteth himself, shall be abased.* Our Lord God is able to abase them. Now the wolf is the devil, he lieth in wait to deceive, and they that follow him; for it is said that *they are clothed indeed with the skins of sheep, but inwardly they are ravening wolves.* If the hireling observe any one indulging in wicked talking, or in sentiments to the deadly hurt of his soul, or doing ought that is abominable and unclean, and notwithstanding that he seems to bear a character of some importance in the Church, (from which if he hopes for advantage he is an hireling;) says nothing, and when he sees the man perishing in his sin, sees the wolf following him, sees his throat dragged by his teeth to punishment; says not to him, "Thou sinnest;" does not chide him, lest he lose his own advantage. This I say is, *When he seeth the wolf, he fleeth;* he does not say to him, "Thou art doing wickedly." This is no flight of the body, but of the soul. He whom thou

[1] parte

Luke 14. 11.

Matt. 7. 15.

seest standing still in body flies in heart, when he sees a sinner, and does not say to him, "Thou sinnest;" yea when he even is in concert with him. SERM. LXXXVII. [137.B.]

13. My brethren, does ever either Presbyter or Bishop come up here, and say any thing from this higher place, but that the property of others must not be plundered, that there must be no fraud committed, no wickedness done? They cannot say aught else who sit in Moses' seat, and it is it that speaks by them, not they themselves. What then is, *Do men gather grapes of thorns, or figs of thistles?* and, *Every tree is known by his fruit?* Can a Pharisee speak good things? A Pharisee is a thorn; how from a thorn do I gather grapes? Because Thou, Lord, hast said, *What they say, do; but what they do, do not.* Dost Thou bid me gather grapes of thorns when Thou sayest, *Do men gather grapes of thorns?* The Lord answereth thee, "I have not bidden thee gather grapes of thorns: but look, mark well, if haply, as is often the case, the vine when it trails all along upon the ground, be not entangled in thorns." For we sometimes find this, my brethren, a vine planted over sedge, how it has there a thorny hedge, and throws out its branches, and entangles them in the thorny hedge, and the grape hangs among the thorns; and he that sees it plucks the grape, yet not from the thorns, but from the vine which is entangled in the thorns. In like manner then the Pharisees are thorny; but by sitting in Moses' seat, the vine wraps them round, and grapes, that is, good words, good precepts, hang from them. Do thou pick the grape, the thorn will not prick thee, when thou readest, *What they say, do; but what they do, do not.* But the thorn will prick thee, if thou do what they do. So then that thou mayest gather the grape, and not be caught in the thorns, *What they say, do; but what they do, do not.* Their deeds are the thorns, their words are the grapes, but from the vine, that is, from Moses' seat. xi. Matt. 23, 2. Matt. 7, 16; & 12, 33. Matt. 23, 3.

14. These then flee, when they see the wolf, when they see the robber. Now this it was that I had begun to say, that from this higher place they can say nothing, but, "Do well," "do not forswear yourselves," "defraud not," "cheat not any." But sometimes men's lives are so bad, that

SERM. LXXXVII. [137.B.] counsel is asked of a Bishop on the taking away of another man's estate, and from him is such counsel sought. It has sometimes happened to ourselves, we speak from experience: for we should not have believed it. Many men require from us evil counsels, counsels of lying, of fraud; thinking that they please us thereby. But by the Name of Christ, if what we are saying is pleasing to the Lord, no such man has tempted us, and found what he wished in us. For with the good pleasure of Him Who hath called us, we are shepherds not hirelings. But as saith the Apostle, *But with me it is a very small thing that I should be judged of you, or of man's day; yea, I judge not even mine own self. For I am conscious of nothing by myself, but I am not hereby justified. But He That judgeth me is the Lord.* My conscience is not therefore good, because ye praise it. For how praise ye what ye do not see? Let Him praise, Who seeth; yea let Him correct, if He seeth ought there which offendeth His Eyes. For I too do not say that I am perfectly whole; but I beat my breast, and say to God, "Be merciful, that I sin not." Yet I do think, for I speak in His Presence, that I seek nothing from you, but your salvation; and constantly do I groan over the sins of my brethren, and I suffer distress[1], and am tormented in mind, and often do I reprove them; yea, I never cease reproving them. All who remember what I say are witnesses, how often my brethren who sin have been reproved, and earnestly reproved, by me.

1 Cor. 4, 3. 4.

[1] vim.

xii. 15. I am now treating of my counsel with you, holy brethren. In Christ's Name ye are the people of God, ye are a Catholic people, ye are members of Christ; ye are not divided from unity. Ye are in communion with the members of the Apostles, ye are in communion with the memories of the Holy Martyrs, who are spread over the whole world, and ye belong to my cure, that I may render a good account of you. Now my whole account, what it is ye know. "Lord, Thou knowest that I have spoken, Thou knowest that I have not kept silence, Thou knowest in what spirit I have spoken, Thou knowest that I have wept before Thee, when I spake, and was not heard." This I imagine is my whole account. For the Holy Spirit by the prophet Ezekiel hath given me sure hope. Ye know this passage concerning the

watchman; *O son of man*, saith He, *I have set thee a watchman unto the house of Israel; if when I say unto the wicked, O wicked man, thou shalt die the death, thou dost not speak;* that is, (for I speak to thee that thou mayest speak;) *if thou dost not announce it, and the sword*, that is, what I have threatened on the sinner, *come, and take him away; that wicked man indeed shall die in his iniquity; but his blood will I require at the watchman's hand.* Why? Because he did not speak. *But if the watchman see the sword coming, and blow the trumpet*, that he may fly, and he look not to himself, that is, amend not himself, that it find him not in the punishment which God threateneth, and *the sword shall come and take any one away; that wicked man indeed shall die in his iniquity; but thou*, saith He, *hast delivered thine own soul.* And in that place of the Gospel, what else saith He to the servant? when he said, *Lord, I knew Thee to be a* difficult[1] or *hard Man, in that Thou reapest where Thou hast not sowed, and gatherest where Thou hast not strawed; and I was afraid, and went and hid Thy talent in the earth, lo, Thou hast that is Thine.* And He said, "*Thou wicked and slothful servant*, because thou knewest Me to be a difficult and hard Man, to reap where I have not sown, and to gather where I have not strawed, My very covetousness ought the more to teach thee, that I look for profit from My money. *Thou oughtest therefore to have given My money to the exchangers, and at My coming I should have required Mine own with usury.*" Did He say, "Thou oughtest to give, and require?" It is we then, brethren, who give, He will come to require. Pray ye, that He may find us prepared.

SERM. LXXXVII. [137.B.]

Ezek. 33,7.&c.

Mat.25, 24. &c. Luke19, 21. &c.

[1] molestum

SERMON LXXXVIII. [CXXXVIII. BEN.]

On the words of the Gospel, John x. "I am the good Shepherd," &c. against the Donatists

1. WE have heard the Lord Jesus setting forth to us the office of a good shepherd. And herein He hath doubtless i.

SERM. LXXXVIII [138.B.] given us to know, as we may understand it, that there are good shepherds. And yet that the multitude of shepherds might not be understood in a wrong sense; He saith, *I am the good Shepherd.* And wherein He is the good Shepherd, He sheweth in the words following; *The good Shepherd,* saith He, *layeth down His life for the sheep. But he that is an hireling, and not the shepherd, seeth the wolf coming, and fleeth; because he careth not for the sheep, for he is an hireling.* Christ then is the good Shepherd. What was Peter? was he not a good shepherd? did not he too lay down his life for the sheep? What was Paul? what the rest of the Apostles? what the blessed Bishops, Martyrs, who followed close upon their times? What again our holy Cyprian? Were they not all good shepherds, not hirelings, of whom it is said, *Verily I say unto you, they have received their reward?* All these then were good shepherds, not simply for that they shed their blood, but that they shed it for the sheep. For not in pride, but in charity they shed it.

John 10, 11. v. 12. v. 13. Matt. 6, 2.

ii. 2. For even among the heretics, they who for their iniquities and errors have suffered any trouble, vaunt themselves in the name of martyrdom, that with this fair covering disguised[1] they may plunder the more easily, for wolves they are. Now if ye would know in what rank they are to be held, hear that good shepherd, the Apostle Paul, that not all who even give up their bodies in suffering to the flames, are to be accounted to have shed their blood for the sheep, but rather against the sheep. *If,* saith he, *I speak with the tongues of men, and angels, but have not charity, I am become as sounding brass, or a tinkling cymbal. If I should know all mysteries, and have all prophecy, and all faith, so that I could remove mountains, but have not charity, I am nothing.* Now a great thing truly is this faith that removes mountains. They are indeed all great things; but if I have them without charity, saith he, not they, but I am nothing. But up to this point he hath not touched them, who glory in sufferings under the false name of martyrdom. Hear how he toucheth, yea rather pierceth them through and through. *If I should distribute,* saith he, *all my goods to the poor, and deliver my body to be burned.* Now here they are. But mark what follows; *but have not charity, it profiteth me nothing.* Lo, they have

[1] dealbati

1 Cor. 13, 1. &c.

eome to suffering, eome even to the shedding of blood, yea eome to the burning of the body; and yet it profiteth them nothing, beeause charity is lacking. Add charity, they all profit; take eharity away, all the rest profit nothing. SERM. LXXXVIII [138.B.]

iii. 3. What a good is this eharity, brethren! What more preeious? what yieldeth greater light? or strength? or profit? or seeurity? Many are the gifts of God, whieh even the wieked have, who shall say, *Lord, we have prophesied in Thy Name, in Thy Name have cast out devils, in Thy Name done many mighty works.* And He will not answer, "Ye have not done them." For in the Presenee of so great a Judge, they will not dare to lie or boast of things they have not done. But for that they had not eharity, He answereth them all, *I know you not.* Now how ean he have so mueh as the smallest eharity, who when even[a] eonvicted, loves not unity? It was then as impressing on good shepherds this unity, that our Lord was unwilling to mention many shepherds. For it is not, as I have said already, that Peter was not a good shepherd, and Paul, the rest of the Apostles, and the holy Bishops who were after them, and blessed Cyprian. All these were good shepherds; and notwithstanding to good shepherds, He eommended not good shepherds, but a good Shepherd. *I*, saith He, *am the good Shepherd.* Matt. 7, 22.

iv. 4. Let us question the Lord with sueh little understanding as we have, and in most humble diseourse hold eonverse with so great a Master. What sayest Thou, O Lord, Thou good Shepherd? For Thou art the good Shepherd, Who art also the good Lamb; at onee Pastor and Pasturage, at onee Lamb and Lion. What sayest Thou? Let us give ear and aid us, that we may understand. *I*, saith He, *am the good Shepherd.* What is Peter? is he either not a shepherd, or a bad one? Let us see, if he be not a shepherd. *Lovest thou Me?* Thou saidst to Him Lord, *Lovest thou Me?* and he answered, "I do love Thee." And Thou to him, *Feed My sheep.* Thou, Thou, Lord, by Thine Own questioning, by the strong assuranee of Thine Own words, John 21, 15.

[a] Referring it would seem to the conference held but a little while before this with the Donatist party at Carthage.

Serm. LXXXVIII [138.B.]

madest of the lover a shepherd. He is a shepherd then to whom Thou didst commit Thy sheep to be fed. Thou didst Thyself entrust them, he is a shepherd. Let us now see whether he be not a good one. This we find by the very question, and his answer. Thou didst ask, whether he loved Thee; he answered, "I do love Thee." Thou sawest his heart, that he answered truth. Is he not then good, who loveth so great a Good? Whence that answer drawn from his inmost heart? Wherefore was this Peter, who had Thine eyes in his heart for witnesses, sad because Thou askedst him not once only, but a second and a third time, that by a threefold confession of love, he might efface the threefold sin of denial; wherefore, I say, being sad that he was asked repeatedly by Him Who knew what He has asking, and had given what He heard; wherefore being sad, did he return such an answer, *Lord, Thou knowest all things, Thyself knowest that I love Thee?* What! in making such a confession, such a profession rather, would he lie? In truth then, he made answer of his love to Thee, and from his inmost heart he gave utterance to a lover's words. Now Thou hast said, *A good man out of the good treasure of the heart bringeth forth good things.* So then he is both a shepherd, and a good shepherd; nothing it is true to the power and goodness of the Shepherd of shepherds; but nevertheless even he is both a shepherd, and a good one; and all other such are good shepherds.

Matt. 12, 35.

v. 5. What means it then, that to good shepherds Thou dost set forth One Only Shepherd, but that in One Shepherd Thou teachest unity? and the Lord Himself explains this more clearly by my ministry, putting you, beloved, in remembrance by this Gospel, and saying, "Hear ye what I have set forth, I have said, *I am the good Shepherd;* because all the rest, all the good shepherds, are My members." One Head, One Body, One Christ. So then both the Shepherd of shepherds, and the shepherds of the Shepherd, and the sheep with their shepherds under The Shepherd. What is all this, but what the Apostle says? *For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ.* Therefore if Christ be even so, with good reason doth Christ in Himself containing all good

1 Cor. 12, 12.

shepherds, set forth One, saying, "*I am the good Shepherd. I am*, I Alone am, all the rest with Me are one in unity. Whoso feedeth without Me, feedeth against Me. *He that gathereth not with Me, scattereth.*" Hear then this unity more forcibly set forth; *Other sheep*, saith He, *I have which are not of this fold.* For He was speaking to the first fold of the stock of the fleshly Israel. But there were others of the stock of the faith of this Israel, and they were yet without, were among the Gentiles, predestinated, not yet gathered in. These He knew Who had predestinated them: He knew, Who had come to redeem them with the shedding of His Own Blood. He saw them who did not yet see Him; He knew them who yet believed not on Him. *Other sheep*, saith He, *I have which are not of this fold;* because they are not of the stock of the flesh of Israel. But nevertheless they shall not be outside of this fold, *for them also I must bring, that there may be One Fold, and One Shepherd.*

SERM. LXXXVIII [138.B.] Matt. 12, 30. John 10, 16.

6. With good reason then to This Shepherd of shepherds, doth His Beloved, His Spouse, His Fair One, but by Him made fair, before by sin deformed, beautiful afterward through pardon and grace, speak in her love and ardour after Him, and say to Him, *Where feedest Thou?* And observe how, by what transport this spiritual love is here animated. And far better are they by this transport delighted, who have tasted ought of the sweetness of this love. They hear this properly, who love Christ. For in them, and of them, doth the Church sing this in the Song of Songs; who love Christ, as it seemed without beauty, yet the Only Beautiful One. *For we saw Him*, it is said, *and He had neither beauty nor comeliness.* Such He appeared on the Cross, such when crowned with thorns did He exhibit Himself, disfigured, and without comeliness, as if He had lost His power, as if not the Son of God. Such seemed He to the blind. For it is in the person of the Jews that Isaiah said this, *We saw Him, and He had no beauty nor comeliness.* When it was said, *If He be the Son of God, let Him come down from the Cross. He saved others, Himself He cannot save.* And smiting Him on the head with a reed, they said, *Prophesy unto us, thou Christ, who smote Thee?* Because *He had neither beauty nor comeliness.* As such did ye Jews see

vi. Cant. 1, 7. Is. 53, 2. Sept. Mark 15, 19. & 31. Matt. 26, 68.

SERM. LXXXVIII [138.B.]

Him. For *blindness hath happened in part to Israel, until the fulness of the Gentiles enter in,* until the other sheep come. Because then blindness hath happened, therefore did ye see the Comely One without comeliness. *For had ye known Him, ye would never have crucified the Lord of Glory.* But ye did it, because ye knew Him not. And yet He Who as though without beauty bare with you, all Beauteous as He was, prayed for you; *Father,* saith He, *forgive them, for they know not what they do.* For if He were without comeliness, how is it that she loveth Him, who saith, *Tell me, O Thou Whom my soul loveth?* How is it that she loveth Him? how is it that she burneth for Him? how is it that she feareth so much to stray from Him? How is it that she hath so great delight in Him, that her only punishment is to be without Him? What would there be for which He should be loved, if He were not beautiful? But how could she love Him so, if He appeared to her as He did to those blind men persecuting Him, and knowing not what they do? As what then did she love Him? As *Comely in form above the sons of men. Comely in form above the sons of men, grace is poured abroad in Thy Lips.* So then from these Thy Lips, *Tell me, O Thou Whom my soul loveth. Tell me,* says she, *O Thou Whom,* not my flesh, but, *my soul loveth. Tell me where Thou feedest, where Thou liest down in the midday; lest haply I light, as one veiled, upon the flocks of Thy companions.*

Rom. 11, 25. 1 Cor. 2, 8. Luke 23, 34. Cant. 1, 7. Ps. 45, 2. Cant. 1, 7. Sept.

vii. 7. It seems obscure, obscure it is; for it is a mystery of the sacred marriage bed. For she says, *The King hath brought me into His chamber.* Of such a chamber is this a mystery. But ye who are not as profane kept off from this chamber, hear ye what ye are, and say with her, if with her ye love; (and ye do love with her, if ye are in her;) say all, and yet let one say, for unity saith; *Tell me, O Thou Whom my soul loveth. For they had one soul to Godward, and one heart. Tell me where Thou feedest, where Thou liest down in the midday?* What does the midday[b] signify? "Great heat, and great brightness." So then, "make known

Cant. 1, 4. Acts 4, 32.

[b] It is not possible in English to preserve the same translation, for the word *meridies,* which occurs throughout this passage in the two senses of the *noon* or *midday,* and the *South.*

to me who are Thy wise ones," fervent in spirit, and brilliant in doctrine. *Make known to me Thy Right Hand, and men learned in heart, in wisdom.* To them may I cleave in Thy Body, to them be united, with them enjoy Thee. Tell me then, *tell me, where Thou feedest, where Thou liest down in the midday;* lest I fall upon them who say other things of Thee, entertain other sentiments of Thee; believe other things of Thee, preach other things of Thee; and have their own flocks, and are Thy companions; for that they live of Thy table, and handle the sacraments of Thy table. For companions are so called, because they eat together[1], messmates as it were. Such are reproved in the Psalm; *For if Mine enemy had spoken great things against Me, I would surely have hidden Myself from him; and if he that hated Me had spoken great things against Me, I would surely have hidden Myself from him; but thou a man of one mind with Me, My guide, and My familiar, who didst take sweet meats together with Me, in the house of God we walked with consent.* Why then now against the house of the Lord with dissent, but that *they have gone out from us, but they were not of us?* Therefore, *O Thou Whom my soul loveth*, that I may not fall upon such, Thy companions, but companions such as Samson's were, who kept not faith with their friend, but wished to corrupt his wife. Therefore, that I may not fall upon such as these, *that I may not light upon them*, that is, fall upon them, *as one that is veiled*, as one that is concealed, that is, and obscure, not as established upon the mountain. *Tell me* then, *O Thou Whom my soul loveth, where Thou feedest, where Thou liest down in the midday;* who are the wise and faithful in whom Thou dost specially rest, lest by chance as in blindness I fall upon the flocks, not Thy flocks, but the flocks of Thy companions. For thou didst not say to Peter, "Feed thy sheep," but, *Feed My sheep.*

SERM. LXXXVI:1 [138.B] Ps. 89, 12. Sept. E.V. 90.

Ps. 54, 13. &c. Sept. E.V. 55, 12.

[1] Sodales enim dicti sunt, quod simul edant, quasi simul edales.

1 John 2, 19.

Judges 14.

John 21, 15.

8. Let then the *good Shepherd*, and, *the Comely in form above the sons of men*, make answer to this beloved one; make answer to her whom He hath made beautiful from among the children of men. Hear ye what He answereth, and understand, beware of that wherewith He alarmeth, love that which He adviseth. What then doth He answer? How

viii.

SERM. LXXXVIII [138.B.] Cant. 8. Sept. free from soft caresses, yea, to her caresses He returneth severity! He is sharp that He may bind her closely, that He may keep her. *If thou know not thyself,* saith He, *O thou fair one among women:* for however fair others may be by the gifts of thy Spouse, they are heresies, fair in outward ornament, not within[1]: fair are they without, and outwardly they shine, they disguise themselves by the name of righteousness; *but all the beauty of the King's daughter is within.* *If* then *thou know not thyself;* that thou art one, that thou art throughout all nations, that thou art chaste, that thou oughtest not to corrupt thyself with the disordered converse of evil companions. *If thou know not thyself,* that in uprightness, *he hath espoused thee to Me, to present you a chaste Virgin to Christ;* and that in uprightness thou shouldest present thine own self to Me, lest by evil converse, *as the serpent beguiled Eve through his subtilty, so your minds too should be corrupted from my purity.* *If,* I say, *thou know not thyself* to be such, *go thy way; go thy way.* For to others I shall say, *Enter thou into the joy of thy Lord.* To thee I shall not say, *Enter in;* but, *Go thy way;* that thou mayest be among those, who *went out from us. Go thy way.* That is, *if thou know not thyself,* then, *go thy way.* But if thou know thyself, enter in. But, *if thou know not thyself, go thy way by the footsteps of the flocks, and feed thy kids in the tents of the shepherds. Go thy way by the footsteps,* not "of the Flock," but, *of the flocks, and feed,* not as Peter, "My sheep," but, *thy kids; in the tents,* not "of the Shepherd," but, *of the shepherds;* not of unity, but of dissension; not established there, where there is One flock and One Shepherd. The beloved one was confirmed, edified, made stronger, prepared to die for her Spouse and to live with her Spouse.

[1] visceribus

2 Cor. 11, 2.

v. 3.

Mat. 25, 21.

ix. 9. These words which I have quoted out of the Holy Song of Songs, of a kind of bridal song of the Bridegroom and the Bride; (for it is a spiritual wedding, wherein we must live in great purity, for Christ hath granted to the Church in spirit that which His Mother had in body, to be at once a Mother and a Virgin;) these words, I say, the Donatists accommodate to their own perverted sense in a very different meaning. And how I will not conceal from you, and what ye may answer them, I will, by the Lord's help, as well as I shall

be able, briefly recommend. When then we begin to press them with the light of the Church's unity spread over the whole world, and demand of them to shew us any testimony out of the Scriptures, where God hath foretold that the Church should be in Africa, as if all the rest of the nations were lost; they are in the habit of taking this testimony in their mouths, and saying; "Africa is under the midday sun; the Church then" they say, "asking the Lord where He feedeth, where He lieth down; He answereth, *Under the midday sun*;" as if the voice of her who put the question, were, *Tell me, O Thou Whom my soul loveth, where Thou feedest, where Thou liest down;* and the Voice of Him Who answereth, were, *Under the midday sun;* that is, in Africa. If then it be the Church which asketh, and the Lord maketh answer where he feedeth, in Africa, because the Church was in Africa; then she who asketh was not in Africa. *Tell me,* she saith, *O Thou Whom my soul loveth, where Thou feedest, where Thou liest down;* and He maketh answer to some Church out of Africa, *Under the midday sun,* in Africa I lie down, in Africa I feed, as if it were, "I do not feed in thee." I repeat, if she who asketh is the Church, which no one disputes, which not even themselves gainsay; and they hear something about Africa; then she who asketh is out of Africa; and because it is the Church, the Church is out of Africa. SERM. LXXXVIII [138.B.]

10. But see, I admit that Africa is under the midday sun; although Egypt is rather under the meridian, under the midday sun than Africa. Now after what fashion This Shepherd is there in Egypt, they who know, will acknowledge; and for them that know not, let them enquire how large a flock He gathereth there, how great a multitude He hath of holy men and women who utterly despise the world. That flock hath so increased, that it hath expelled superstitions even thence. To pass over how it hath in its increase banished thence the whole superstition of idols, which had been firmly fixed there; I admit what you say, O evil companions; I admit it altogether, I agree that Africa is in the South, and that Africa is signified in that which is said, *Where feedest Thou, where dost Thou lie down under the midday sun?* X.

SERM. LXXXVIII [138.B.] But do ye too equally observe how that up to this point these are the words of the Bride, and not yet of the Bridegroom. Hitherto it is the Bride that saith, *Tell me, O Thou Whom my soul loveth, where Thou feedest, where Thou dost lie down in the midday, lest by chance I light, as one veiled.* O thou deaf, and blind one, if in the *midday* thou seest Africa, why in her that is *veiled* dost thou not see the Bride? *Tell me*, she saith, *O Thou Whom my soul loveth.* Without doubt she addresses her Spouse, when she says, *Whom* (in [1] quem the masculine[1]) *my soul loveth.* Just as if it were said, [2] quam "Tell me, O thou whom (in the feminine[2]) my soul loveth;" we should understand that the Bridegroom spake these words to His Bride; so when you hear, *Tell me, O Thou Whom* (in the masculine) *my soul loveth, where Thou feedest, where Thou liest down;* add to this, to her words belongs also what follows, *In the midday.* I am asking, *where Thou feedest in the midday, lest by chance I light as one veiled upon the flocks of Thy companions.* I consent entirely, I admit what you understand of Africa; it is signified by, *the midday.* But then as you understand it, the Church of Christ beyond the sea is addressing her Spouse, in fear of falling into the African error, *O Thou Whom my soul loveth, tell me*, teach me. For I hear that *in the midday*, that is in [3] conci- siones Africa, there are two parties, yea rather many schisms[3]. *Tell me*, then, *where Thou feedest*, what sheep belong to Thee, what fold Thou biddest me love there, whereunto ought I to unite myself. *Lest by chance I light as one veiled.* For they mock me as if I were concealed, they mock me as destroyed, as though I existed no where else. *Lest*, then, *as one veiled*, as if concealed, *I light upon the flocks*, that is, upon the congregations of the heretics, *thy companions;* the Donatists, the Maximinianists, the Rogatists, and all the other pests who gather without, and who therefore scatter; *Tell me*, I pray Thee, if I must seek my Shepherd there, that I fall not into the gulf of rebaptizing. I exhort you, I beseech you by the sanctity of such nuptials, love this Church, be ye in this holy Church, be ye this Church; love the good Shepherd, the Spouse so fair, Who deceiveth no one, Who desireth no one to perish. Pray too for the scattered sheep;

that they too may come, that they too may acknowledge Him, that they too may love Him; that there may be One Flock and One Shepherd. Let us turn to the Lord, &c. SERM. LXXXVIII. [138.B.]

SERMON LXXXIX. [CXXXIX. BEN.]

On the words of the Gospel, John x. "I and My Father are One."

1. YE have heard what the Lord God, Jesus Christ, the Only Son of God, born of God the Father without any mother, and born of a Virgin mother without any human father, said, *I and My Father are One.* Receive ye this, believe it in such wise that ye may attain[1] to understand it. For faith ought to go before understanding, that understanding may be the reward of faith. For the Prophet hath said most expressly, *Unless ye believe, ye shall not understand.* What then is simply preached is to be believed; what is with exactness discussed, is to be understood. At first then[2] to imbue your minds with faith we preach to you Christ, the Only Son of God the Father. Why is added, "The Only Son?" Because He Whose Only Son He is, hath many sons by grace. All the rest then, all saints are sons of God by grace, He Alone by Nature. They who are sons of God by grace are not What the Father is. And no saint hath ever dared to say, what that Only Son saith, *I and My Father are One.* Is He not then our Father too? If He be not our Father, how say we when we pray, *Our Father, Which art in heaven?* But we are sons whom He hath made sons by His Own will, not begotten as sons of His Own Nature. And in truth He hath begotten us too, but as it is said, as adopted ones, begotten by the favour of His adoption, not by Nature. And this too are we called, for that *God hath called us into the adoption of sons;* we are though adopted, men. He is called the Only Son, the Only Begotten, in that He is That Which the Father is; but we are men, The Father is God. In then that He is That Which the Father is; He said, and said truly, *I and My*

i.

John 10, 30.

[1] mere-amini

Is. 7, 9. Sept.

[2] He seems to be addressing the Catechumens. (Bened. note.)

Matt. 6, 9.

Ephes. 1, 5.

SERM. LXXXIX. [139.B.] ii.

Father are One. What is, *are One?* Are of one Nature. What is, *are One?* Are of one Substance.

2. Peradventure, ye but imperfectly understand what "of one Substance" is. Take we pains that ye may understand it; may God assist both me who speak, and you that hear; me, that I may speak such things as are true and fit for you; and you, that before and above all things ye may believe; and then that ye may understand as best ye can. What then is "of One Substance?" Let me make use of similitudes to you, that what is imperfectly understood may be made clear by example. As, suppose, God is gold. His Son is gold also. If similitudes ought not to be given for heavenly things from things earthly, how is it written, *Now the Rock was Christ?* So then, Whatsoever the Father is, This is the Son also; as I have said, for example, "The Father is gold, the Son is gold." For he who says, "The Son is not of the Very Substance Which the Father is;" what else says he but, "The Father is gold, the Son is silver?" If the Father be gold, and the Son silver; the Only Son hath degenerated from the Father. A man begets a man; of what substance the father is who begets, of the same substance is the Son who is begotten. What is, "of the same substance?" The one is a man, and the other is a man; the one hath a soul; so hath the other a soul; the one hath a body, so hath the other a body; what one is, that is the other.

1 Cor. 10, 4.

3. But the Arian heresy makes answer, and says. What says it to me? "Mark what thou hast said?" What have I said? "That the Son of a man may be compared to the Son of God." Certainly he may be compared; but not as you suppose, in strictness of expression[1]; but for a similitude. But tell me now what you would make of this. "Do you not see," says he, "that the father who begets is greater[2] in age, and the son who is begotten less? How then say ye? tell me; how then say ye, that the Father and the Son, God and Christ, are equal; when ye see that when a man begets a son, the son is less, and the father greater?" Thou wise one, in eternity thou art looking for times; where there are no times, thou art looking for differences of age! When the father is greater in age, and the son less, both are in time; the one groweth, for that the other groweth old. For by

[1] ad proprietatem

[2] major

nature, the man, the father, did not beget one less, by nature, as I said, but by age. Wouldest thou know, how that by nature he did not beget one less? Wait, let him grow, and he will be equal to his father. For a little boy even by growing attains to his father's full size. Whereas you assert that the Son of God is in such wise born less, as never to grow, and by growing even to attain to His Father's size. Now then a man's son born of a man, is born in a better condition than the Son of God. How? Because the former grows, and attains to his father's size. But Christ, if it is as ye say, is in such wise born less, as that He must ever remain less, and no growth of years at least is to be looked for here. Thus then you say that there is a diversity in nature. But why say you so, but because you will not believe the Son to be of the Same Substance Which the Father is? Finally, first acknowledge that He is of the same Substance, and so call Him less. Consider the case of a man, he is a man. What is his substance? He is a man. What is he whom he begets? He is less, but he is a man. The age is unequal, the nature equal. Do you then say too, "What the Father is, That is the Son, but the Son is less?" Say so, make a step forward, say, "of the Same Substance, only less;" and you will get to His being equal. For it is not a little step you take, it is not a little approach you make to the truth, of acknowledging Him equal, if you shall acknowledge Him to be of the Same Substance, though less. "But He is not of the Same Substance," this you say. So then in that you say this, here is gold and silver; what you say is as if a man were to beget a horse. For a man is of one substance, a horse of another. If then the Son is of another substance than the Father, the Father hath begotten a monster. For when a creature, that is a woman, gives birth to any thing that is not a man, it is called a monster. But that it be not a monster, he that is born is that which he is that begat him, that is, a man and a man, a horse and a horse, a dove and a dove, a sparrow and a sparrow. SERM. LXXXIX. [139.B.]

iii. 4. To His creatures hath He given to beget that which they are. To His creatures, to mortal, earthly creatures, hath God given, hath granted to beget that which they are;

SERM. LXXXIX. [139.B.] and thinkest thou that He hath not been able to reserve this for Himself, He Who is before all ages? Should He Who hath no beginning of time, beget a son, different from That Which Himself is, beget a degenerate son? Hear ye how great a blasphemy it is to say, that the Only Son of God is of another substance. Most certainly if He is so, He is degenerate. If you should say to any child of man, "Thou art degenerate," how great an offence is it! And yet in what sense is any child of man said to be degenerate? As, for example, his father is brave, he is a poltroon and a coward. If any one sees him, and would rebuke him, as he thinks of his brave father, what does he say to him? "Get thee hence, thou degenerate one!" What is "degenerate one?" "Thy father was a brave man, and thou tremblest through fear." He to whom this is said, is degenerate by some fault, by nature he is equal. What is, "by nature he is equal?" He is a man, which his father also is. But the one brave, the other a coward; the one bold, the other timid; yet both men. By some fault then he is degenerate, not by nature. But when you say, that the Only Son, the One Son of the Father, is degenerate, you say nought else, but that He is not What the Father is; and you do not say, that having been already born, He has become degenerate; but He was begotten so. Who can endure this blasphemy? If they could in any sort whatever see this blasphemy, they would fly from it, and become catholics.

iv. 5. But what shall I say, brethren? Let us not be angry with them; but pray we for them, that God would give them understanding; for peradventure they were born so[1]. What is, were born so? They received what they hold from their parents. They prefer their birth to the truth. Let them become what they are not, that they may be able to keep what they are; that is, let them become catholics, that they may keep their nature as men; that the creation of God in them perish not, let the grace of God be added to them. For they imagine that by their outrage of the Son they honour the Father. When you say to him, "Thou blasphemest;" he answers, "Why do I blaspheme?" "In that thou sayest that the Son is not What the Father is." And he answers me, "Yea, it is thou who blasphemest." Why?

[1] Arians.

" Because thou wouldest make the Son equal to the Father." " I do wish to make the Son equal with the Father, but is this to make a stranger equal? The Father rejoiceth when I equal with Him His Only Son; He rejoiceth because He is not envious. And because God is not envious of His Only Son, therefore did He beget Him Such as He is Himself. Thou doest wrong both to the Son, and to the Father Himself, for Whose honour thou wouldest do outrage to the Son. For in truth for this reason dost thou say that the Son is not of the Same Substance, lest thou shouldest do wrong to His Father. I will soon shew thee, that thou doest wrong to both." " How?" saith he. " If I say to any man's son, Thou art degenerate, thou art not like thy father; degenerate, thou art not what thy father is. The son hears it, and is angry, and says, ' Was I then born degenerate?' The father hears it, and is more angry still. And in his anger what says he? ' Have I then begotten a degenerate son? If I then be one thing, and I have begotten another, I have begotten a monster.' What is it then, that whereas thou wishest to pay honour to the One by doing outrage to the Other, thou doest outrage to Both? Thou offendest the Son, but thou wilt not propitiate the Father. When thou honourest the Father by outraging the Son, thou offendest both the Son and the Father. From whom wilt thou fly? to whom wilt thou fly? When the Father is angry with thee, dost thou fly to the Son? What doth He say to thee? ' To Whom dost thou fly, to Me, whom thou hast made degenerate?' When the Son is offended, dost thou run to the Father? He too saith to thee; ' To Whom dost thou fly, to Me Who, thou hast said, have begotten a degenerate Son?' " Let this suffice for you; hold it fast, commit it to memory, inscribe it in your faith. But that ye may understand it, pour out your prayers to God, the Father and the Son, Who are One.

SERM. LXXXIX. [139.B.]

SERMON XC. [CXL. BEN.]

On the words of the Gospel, John xii. "He that believeth on Me, believeth not on Me, but on Him That sent Me:" against a certain expression of Maximinus, a bishop of the Arians, who spread his blasphemy in Africa where he was with the Count Segisvult.

SERM. XC. [140.B.]

1. WHAT is it, brethren, which we have heard the Lord saying, *He that believeth on Me, believeth not on Me, but on Him that sent Me?* It is good for us to believe on Christ, especially seeing that He hath also Himself expressly said this which ye have now heard, that is, that *He had come a Light into the world, and whosoever believeth on Him shall not walk in darkness, but shall have the light of life.* Good then it is to believe on Christ; and a great evil it is not to believe on Christ. But because Christ the Son is, Whatsoever He is, of the Father, but the Father is not of the Son, but is the Father of the Son; He recommends to us indeed faith in Himself, but refers the honour to His Original[1].

John 12, 44.

v. 46. John 8, 12.

[1] authorem

2. For hold this fast as a firm and settled truth, if ye would continue Catholics, that God the Father begat God the Son without time, and made Him of a Virgin in time. The first nativity exceedeth times; the second nativity enlighteneth times. Yet both nativities are marvellous; the one without a mother, the other without a father. When God begat the Son, He begat Him of Himself, not of a mother; when the Mother gave birth to her Son, she gave Him birth as a Virgin, not by man. He was born of the Father without a beginning; He was born of a mother, as to-day[a], at an appointed beginning. Born of the Father He made us; born of a Mother He re-made us. He was born of the Father, that we might be; He was born of a mother, that we might not be lost. But the Father begat Him equal to Himself, and All Whatsoever the Son is, He hath of the Father. But What God the Father is, He hath not of the Son. Accordingly we say that the Father is God, of none; the Son, God of God.

[a] The Bened. conjecture that the word "hodie" here and at the end was added in order to adapt this Sermon to be preached on Christmas day.

Wherefore all that the Son doeth marvellously, all that He saith truly, He attributeth to Him of Whom He is; yet can He not be ought else than He of Whom He is. Adam was made a man; he had power to become something other than he was made. For he was made righteous, and he had power to become unrighteous But the Only-Begotten Son of God, What He is, This cannot be changed; He cannot be changed into any thing else, cannot be diminished, What He was He cannot but be, He cannot but be equal to the Father. But undoubtedly He Who gave all things to the Son by His Birth, gave it to One not needing ought; without doubt this very equality too with the Father, the Father gave to the Son. How did the Father give It? did He beget Him less, and add to Him to complete His Form, that He might make Him equal? If He had done this, He would have given it to one in need. But I have told you already what ye ought most firmly to hold fast, that is, that All That the Son is, the Father gave Him, gave Him, that is, by His Birth, not as in need of ought. If He gave it to Him by His Birth, and not as in need, then doubtless He both gave Him equality, and in giving Him equality, begat Him equal. And although the One be One Person, and the Other Another; yet is not the One one thing, and the Other another; but What the One is, That the Other also. He Who is the One, is not the Other; but What the One, That too the Other. SERM. XC. [140.B.]

3. *He Who sent Me*, saith He, ye have heard it; *He Who sent Me*, saith He, *He gave Me a commandment what I should say, and what I should speak; and I know that His commandment is life everlasting.* It is John's Gospel, hold it fast. *He Who sent Me, He gave Me a commandment what I should say, and what I should speak; and I know that His commandment is life everlasting.* O that He would grant me to say what I wish! For my poverty, and His abundance straiteneth me. *He*, saith He, *gave Me a commandment, what I should say, and what I should speak; and I know that His commandment is life everlasting.* Search in the Epistle of this John the Evangelist for what he hath said of Christ. *Let us believe*, he says, *His True Son Jesus Christ. This is the True God and Everlasting Life.* What John 12, 49. v. 50. 1 John 5, 20.

SERM. XC. [140.B.] is, *The True God, and Everlasting Life?* The True Son of God, is *the True God, and Everlasting Life.* Why did He say, *On His True Son?* Because God hath many sons, therefore was He to be distinguished, by adding that He was the True Son. Not by simply saying that He is the Son; but by adding, as I have said, that He is the True Son; therefore He was to be distinguished, because of the many sons which God hath. For we are sons by grace, He by Nature. We made by the Father through Him; He Himself That Which the Father is; are we too That Which God is?

4. But some man coming across us, knowing not what he is saying, says, "For this reason was it said, *I and My Father are One;* for that They have with One Another an agreement of will, not because the Nature of the Son is the Very Same as the Nature of the Father. For the Apostles too, (now this is what he said[b] not I;) for the Apostles too are one with the Father and the Son." Horrible blasphemy! "And the Apostles," says he, "are one with the Father and the Son, in that they obey the will of the Father and the Son." Has he dared to say this? Let Paul then say, "I and God are one." Let Peter say it, let every one of the Prophets say, "I and God are one." They do not say it; God forbid they should. They know that they are a different nature, a nature that needeth to be saved; they know that they are a different nature, a nature that needeth to be enlightened. No one says, "I and God are one." Whatsoever progress he may make, howsoever he may surpass others in holiness, with how great eminence soever of virtue he may excel, he never saith, "I and God are one;" for if he have excellence, and therefore saith it; by saying it, he loseth what he had. John 10, 30.

5. Believe then that the Son is equal with the Father; but yet that the Son is of the Father; but the Father not of the Son. The Original is with the Father, equality with the Son. For if He be not equal, He is not a true Son. For what are we saying, brethren? If He is not equal, He is less; if He is less, I ask the nature that needeth to be saved, in its misbelief, "how is He born less?" Answer, Doth He as being

[b] Maximinus in his Conference with St. Augustine, and St. Augustine in his Answer, b. ii. cont. Maxim. ch. 22.

less grow or not? If He groweth, then the Father groweth old. But if He will ever be what He was born; if He was born less, He will continue less; with this His loss He will be perfect; born perfect with this loss of the Father's Form, He is never to attain to the Father's Form. Thus do ye ungodly assail[1] the Son; thus do ye hereties blaspheme the Son. What then saith the Catholic faith? The Son is God, of God the Father; God the Father, not God of the Son. But God the Son equal with the Father, Born equal; not Born less, not made equal, but Born equal. What the Father is, That is He also Who was born. Was the Father ever without the Son? God forbid! Take away your *ever*, where there is no time. The Father always, the Son always. The Father without beginning of time, the Son without beginning of time; the Father never before the Son, the Father never without the Son. But yet because the Son is God of God the Father, and the Father God, but not of God the Son; let not the honouring of the Son in the Father displease us. For the honouring of the Son giveth honour to the Father, it diminisheth not His Own Divinity.

SERM. XC. [140.B.]

[1] addicitis

6. Because then I was speaking of what I had brought forward, *And I know*, saith He, *that His commandment is everlasting life*. Mark, brethren, what I am saying; *I know that His commandment is everlasting life*. And we read in the same John concerning Christ, *He is The True God and everlasting Life*. If the Father's commandment is *everlasting Life*, and Christ the Son Himself is *everlasting Life;* the Son is Himself the Father's Commandment. For how is not That the Father's Commandment, Which is the Father's Word? Or if you take the commandment given to the Son by the Father in a carnal sense, as if the Father said to the Son, "I command Thee this, I wish Thee to do that;" in what words spake He to the Only Word? When He gave commandment to the Word, did He look for words? That the Father's Commandment then is *Life everlasting* and that the Son Himself is *Life everlasting*, believe ye and receive, believe and understand, for the Prophet saith, *Unless ye believe ye shall not understand*. Do ye not comprehend? Be enlarged. Hear the Apostle: *Be ye enlarged, bear not the yoke with unbelievers*. They who will not believe this before they

John 12. 50.

1 John 5, 20.

Is. 7, 9. Sept.

2 Cor. 6, 13. 14.

SERM. XC. [140.B.] comprehend, are unbelievers. And because they have determined to be unbelievers, they will remain in their ignorance. Let them believe then that they may understand. Most certainly the Father's Commandment is *everlasting Life.* Therefore the Father's Commandment is the Very Son Who was born this day; a Commandment not given in time, but a Commandment Born. The Gospel of John exercises our minds, refines[1] and uncarnalizes them, that of God we may think not after a carnal but a spiritual manner. Let so much then, brethren, suffice you; lest in length of disputation, the sleep of forgetfulness steal over you.

[1] limat

SERMON XCI. [CXLI. BEN.]

On the words of the Gospel, John xiv. "I am the Way, and the Truth, and the Life."

i. 1. AMONGST other things, when the Holy Gospel was being read, ye heard what the Lord Jesus said, *I am the Way, and the Truth, and the Life.* Truth and life doth every man desire; but not every man doth find the way. That God is a certain Life Eternal, Unchangeable, Intelligible, Intelligent, Wise, Making wise, some philosophers even of this world have seen. The fixed, settled, unwavering truth, wherein are all the principles[2] of all things created, they saw indeed, but afar off; they saw, but amid the error in which they were placed; and therefore what way to attain to that so great, and ineffable, and beatific a possession they found not. For that even they saw, (as far as can be seen by man,) the Creator by means of the creature, the Worker by His work, the Framer of the world by the world, the Apostle Paul is witness, whom Christians ought surely to believe. For he said when he was speaking of such; *The wrath of God is revealed from heaven against all ungodliness.* These are, as ye recognise, the words of the Apostle Paul; *The wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men; who detain the truth in unrighteousness.* Did he say that they do not detain the truth? No: but,

John 14, 6.

[2] rationes

Rom. 1, 18.

They detained the truth in unrighteousness. What they detain, is good; but wherein they detain it, is bad. *They detain the truth in unrighteousness.* SERM. XCI. [141.B.]

2. Now it occurred to him that it might be said to him, "Whence do these ungodly men detain the truth? Hath God spoken to any one of them? Have they received the Law as the people of the Israelites by Moses? Whence then do they detain the truth, though it be even in this unrighteousness?" Hear what follows, and he shews. *Because that which can be known of God*, he says, *is manifest in them; for God hath manifested it unto them.* Manifested it unto them to whom He hath not given the Law? Hear how He hath manifested it. *For the invisible things of Him are clearly seen, being understood by the things that are made.* Ask the world, the beauty of the heaven, the brilliancy and ordering of the stars, the sun, that sufficeth for the day, the moon, the solace of the night; ask the earth fruitful in herbs, and trees, full of animals, adorned with men; ask the sea, with how great and what kind of fishes filled; ask the air, with how great birds stocked[1]; ask all things, and see if they do not as it were by a language[2] of their own make answer to thee, "God made us." These things have illustrious philosophers sought out, and by the art have come to know the Artificer. What then? Why is the wrath of God revealed against this ungodliness? *Because they detain the truth in unrighteousness?* Let him come, let him shew how. For how they came to know him, He hath said already. *The invisible things of Him*, that is, of God, *are clearly seen, being understood by the things that are made; His eternal Power also and Godhead; so that they are without excuse. Because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.* They are the Apostle's words, not mine: *And their foolish heart was darkened; for professing themselves to be wise, they became fools.* What by curious search they found, by pride they lost. *Professing themselves to be wise*, attributing, that is, the gift of God to themselves, *they became fools.* They are the Apostle's words, I say; *Professing themselves to be wise, they became fools.* ii. v. 19. v. 20. [1] viget. [2] sensu. v. 21. v. 22.

3. Shew, prove their foolishness. Shew, O Apostle, and iii.

SERM. XCI. [141.B.] as thou hast shewn us whereby they were able to attain to the knowledge of God, for that *the invisible things of Him are clearly seen, being understood by those things that are made;* so now shew how, *professing themselves to be wise,*

v. 23. *they became fools.* Hear; Because, *they changed,* he says, *the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things.* For of figures of these animals, the Pagans made themselves gods. Thou hast found out God, and thou worshippest an idol. Thou hast found out the truth, and this very truth dost thou detain in unrighteousness. And what by the works of God thou hast come to know, by the works of man thou losest. Thou

[1] totum hast considered the universe[1], hast collected the order of the heaven, the earth, the sea, and all the elements; thou wilt not take heed to this, that the world is the work of God, an idol is the work of a carpenter. If the carpenter as he has given the figure, could also give a heart, the carpenter would be worshipped by his own idol. For, O man, as God is thy Framer, so the idol's framer is a man. Who is thy God? He That made thee. Who is the carpenter's god? He That made him. Who is the idol's god? He that made it. If then the idol had a heart, would he not worship the carpenter who made it? See in what unrighteousness they detained the truth, and found not the way that leadeth to that possession which they saw.

iv. 4. But Christ, for that He is with the Father, the Truth,

John 1, 4. and Life, the Word of God, of Whom it is said, *The Life was the Light of men;* for that I say He is with the Father, the Truth, and Life, and we had no way whereby to go to the Truth, the Son of God, Who is ever in the Father the Truth and Life, by assuming man's nature became the Way. Walk by Him as Man, and thou comest to God. By Him thou goest, to Him thou goest. Look not out for any way whereby to come to Him, besides Himself. For if He had not vouchsafed to be the Way, we should have always gone astray. He then became the Way Whereby thou shouldest come; I do not say to thee, seek the Way. The Way Itself

[2] moribus hath come to thee, arise and walk. Walk, with the life[2], not with the feet. For many walk well with the feet, and with

their lives walk ill. For sometimes even those who walk well, run outside the way. Thus you will find men living well, and not Christians. They run well; but they run not in the Way. The more they run, the more they go astray; because they are out of the Way. But if such men as these come to the Way, and hold on the Way, O how great is their security, because they both walk well, and do not go astray! But if they do not hold on the Way, however well they walk, alas! how are they to be bewailed! For better is it to halt in the way, than to walk on stoutly outside the way. Let this suffice for you, Beloved. Turn we to the Lord, &c. SERM. XCI. [141.B.]

SERMON XCII. [CXLII. BEN.]

On the same words of the Gospel, John xiv. "I am the Way, &c."

1. THE divine lessons raise us up, that we be not broken by despair; and terrify us again, that we be not tossed to and fro by pride. But to hold the middle, the true, the strait way, as it were between the left hand of despair, and the right hand of presumption, would be most difficult for us, had not Christ said, *I am the Way, and the Truth, and the Life.* As if He had said, "By what way wouldest thou go? *I am the Way.* Whither wouldest thou go? *I am the Truth.* Where wouldest thou abide? *I am the Life.*" Let us then walk with all assurance in the Way; but let us fear snares by the way side. The enemy does not dare to lay his snares in the way; because Christ is the Way; but most certainly by the way side he ceases not to do so. Whence too it is said in the Psalm, *They have laid stumblingblocks for me by the way side.* And another Scripture saith, *Remember that thou walkest in the midst of snares.* These snares among which we walk are not in the way; but yet they are *by the way side.* What fearest thou, what art thou alarmed at, so thou walk in the Way? Fear then, if thou forsake the Way. For for this reason is the enemy even permitted to lay snares by the way side, lest through the security of exultation the Way be forsaken, and ye fall into the snares. i. John 14, 6. Ps. 139, 6. Sept. E. V. 140, 5. Eccles. 9, 13.

SERM. XCII. [142.B.]

2. Christ Humbled is the Way; Christ the Truth and the Life, Christ Highly Exalted and God. If thou walk in the Humbled, thou shalt attain to the Exalted. If infirm as thou art, thou despise not the Humbled, thou shalt abide

ii. exceeding strong in the Exalted. For what cause was there of Christ's Humiliation, save thine infirmity? For sorely and irremediably did thine infirmity press thee in, and this circumstance it was that made so great a Physician come to thee. For if thy sickness had been even such, that thou couldest have gone to the Physician, this infirmity might have seemed endurable. But because thou couldest not go to Him, He came to thee. He came teaching humility, whereby we might return; for that pride allowed us not to return to life; yea had even made us depart from life. For the heart of man being lifted up against God, and neglecting in its sound state His saving precepts, the soul fell away into infirmity; let her in her infirmity learn to hear Him Whom in her strength she despised. Let her hear Him that she may rise, Whom she despised, that she might fall. Let her at length, taught by experience, give ear to what she had no mind, when taught by precept, to obtain. For her misery hath taught her, how evil a thing it is to go a whoring from the Lord. For to fall away from that Simple and Singular Good, into this multitude of pleasures, into the love of the world, and earthly corruption, is to go a whoring from the Lord. And He hath addressed her as in a sense a harlot, to warn her to return: very often by the Prophets doth He reproach her as a harlot, but yet not despaired of, for that He Who reproacheth the harlot hath in His Hands the cleansing of the harlot too.

iii. 3. For He doth not so reproach as to insult her; but He would bring her to confusion of face to heal her. Vehement are the exclamations of Scripture, nor doth it deal softly by flattery with those whom it would by healing recover. *Ye adulterers, know ye not that the friend of this world is constituted the enemy of God?* The love of the world maketh the soul adulterous, the love of the Framer of the world maketh the soul chaste; but unless she blush for her corruption, she hath no desire to return to that chaste embrace. Be she confounded that she may return, who was vaunting her-

James 4, 4.

self that she should not return. It was pride then that hindered the soul's return. But whoso reproacheth doth not cause the sin, but sheweth the sin. What the soul was loth to see, is placed before her eyes; and what she desired to have behind her back, is brought before her face. See thyself in thyself. *Why seest thou the mote in thy brother's eye, but perceivest not the beam in thine own eye?* The soul which went away from herself, is recalled to herself. As she had gone away from herself, so went she away from her Lord. For she had respect to herself, and pleased herself, and became enamoured of her own power. She withdrew from him, and abode not in herself; and from her own self she is repelled, and from herself shut out, and she falleth away unto things without her. She loves the world, loves the things of time, loves earthly things; who if she but loved herself to the neglect of Him by Whom she was made, would at once be less, at once fail by loving that which is less. For she is less than God; yea less by far, and by so much less as the thing made is less than the Maker. It was God then That ought to have been loved, yea in such wise ought God to be loved, that if it might be so, we should forget ourselves. What then is this change? The soul hath forgotten herself, but by loving the world; let her now forget herself, but by loving the world's Maker. Driven away even from herself, I say, she hath in a manner lost herself, and hath not skilled to see her own actions, she justifies her iniquities; she is puffed up, and prides herself in insolence, in voluptuousness, in honors, in posts of authority, in riches, in the power of vanity. She is reproved, rebuked, is shewn to herself, mislikes herself, confesses her deformity, longs for her first beauty, and she who went away in profusion returns in confusion [1].

SERM. XCII. [142.B.]

Matt. 7, 3.

[1] quæ ibat effusa redit confusa. iv. Ps. 82, 17. Sept. E. V. 83, 16.

4. Seemeth he to pray against her, or for her, who says, *Fill their faces with shame?* It seems to be an adversary, it seems an enemy. Hear what follows, and see whether a friend can offer this prayer. *Fill*, says he, *their faces with shame, and they shall seek Thy Name, O Lord.* Did he hate them whose faces he desired to be filled with shame? See how he loves them whom he would have seek the Name of the Lord. Does he love only, or hate only? or does he

SERM. XCII. [142.B.] both hate, and love? Yea, he both hates, and loves. He hates what is thine, he loves thee. What is, "He hates what is thine, he loves thee?" He hates what thou hast made, he loves what God hath made. For what are thine own things but sins? And what art thou but what God made thee, a man after His Own image and likeness? Thou dost neglect what thou wast made, love what thou hast made. Thou dost love thine own works without thee, dost neglect the work of God within thee. Deservedly dost thou go away, deservedly fall off, yea, deservedly even from thine own self depart; deservedly hear the words, *A spirit that goeth and returneth not.* Hear rather Him That calleth and saith, *Turn ye unto Me, and I will turn unto you.* For God doth not really turn away, and turn again; Abiding the Same He rebuketh, Unchangeable He rebuketh. He hath turned away, in that thou hast turned thyself away. Thou hast fallen from Him, He hath not fallen away from thee. Hear Him then saying to thee, *Turn ye unto Me, and I will turn unto you.* For this is, "I turn unto you, in that ye turn unto Me." He followeth on the back of him that flieth, He enlighteneth the face of him that returneth. For whither wilt thou fly in flying from God? Whither wilt thou fly in flying from Him Who is contained in no place, and is no where absent? He That delivereth him that turneth to him, punisheth him that turneth away. Thou hast a Judge by flying; have a Father by returning.

Ps. 77, 39. Sept. E.V. 78.

Zech. 1, 3.

Tract. 2. in Evang. Joan. n. 8.

5. But he had been swollen up by pride, and by this swelling could not return by the strait way. He Who became the Way, crieth out, *Enter ye in by the strait gate.* He tries to enter in, the swelling impedes him; and his trying is so much the more hurtful, in proportion as the swelling is a greater impediment. For the straitness irritates [1] his swelling; and being irritated he will swell the more; and swelling more, when will he enter in? So then let him bring down the swelling. And how? Let him take the medicine of humility; let him against the swelling drink the bitter but wholesome cup; drink the cup of humility. Why doth he squeeze himself? The bulk, not for its size, but for its swelling, doth not allow him. For size hath solidity, swelling inflation. Let not him that is swollen fancy himself of great size; that he may

v. Matt. 7, 13.

[1] vexat

be great, and substantial[1], and solid, let him bring down his swelling. Let him not long after these present things, let him not glory in this pomp of things failing and corruptible; let him hearken to Him Who said, *Enter in by the strait gate*, saying also, *I am the Way*. For as if some swollen one had asked, "How shall I enter in?" He saith, "*I am the Way*. Enter in by Me; Thou walkest only by Me, to enter in by the door." For as He said, *I am the Way*; so also, *I am the Door*. Why seekest thou whereby to return, whither to return, whereby to enter in? Lest thou shouldest in any respect go astray, He became all for thee. Therefore in brief He saith, "Be humble, be meek." Let us hear Him saying this most plainly, that thou mayest see whereby is the way, what is the way, whither is the way. Whither wouldest thou come? But peradventure in covetousness thou wouldest possess all things. *All things are delivered unto Me of My Father*, saith He. It may be thou wilt say, "They were delivered to Christ; but are they to me?" Hear the Apostle speak; hear, as I said some time ago, lest thou be broken by despair; hear how thou wert loved when thou hadst nothing to be loved for, hear how thou wert loved when unsightly, deformed, before there was ought in thee which was meet to be loved. Thou wast first loved, that thou mightest be made meet to be loved. For Christ, as the Apostle says, *died for the ungodly*. What! will you say that the ungodly deserved to be loved? I ask, what did the ungodly deserve? To be damned. Here you will answer, Yet, *Christ died for the ungodly*. Lo, what was done for thee when ungodly; what is reserved for thee now godly? *Christ died for the ungodly*. Thou didst desire to possess all things; desire it not through covetousness, seek it through piety, seek it through humility. For if thou seek thus, thou shalt possess. For thou shalt have Him by Whom all things were made, and with Him shalt possess all things.

SERM. XCII. [142.B.] 1 certus

John14, 6.

John10, 7.

Mat.11, 27.

Rom. 5, 6.

6. I do not say this as though the result of reasoning. Hear the Apostle himself saying, *He that spared not His Own Son, but delivered Him up for us all; how hath He also not with Him given us all things?* Lo, covetous one, thou hast all things. All things that thou lovest, despise,

vi.

Rom. 8, 32

SERM. XCII. [142.B.] that thou be not kept back from Christ, and hold to Him in Whom thou mayest possess all things. The Physician Himself then needing no such medicine, yet that He might encourage the sick, drank what He had no need of; addressing him as it were refusing it, and raising him up in his fear, He drank first. *The Cup*, saith He, *which I shall drink of;* "I Who have nothing in Me to be cured by that Cup, am yet to drink it, that thou who needest to drink it, may not disdain to drink." Now consider, brethren, ought the human race to be any longer sick after having received such a medicine? God hath been now Humbled, and is man still proud? Let him hear, let him learn. *All things*, saith He, *have been delivered unto Me of My Father.* If thou desirest all things, thou shalt have them with Me; if thou desirest the Father, by Me and in Me thou shalt have Him. *No man knoweth the Father but the Son.* Do not despair; come to the Son. Hear what follows, *And he to whom the Son will reveal Him.* Thou saidst, "I am not able. Thou callest me through a strait way; I am not able to enter in by a strait way." *Come*, saith He, *unto Me, all ye that labour and are heavy laden.* Your burden is your swelling. *Come unto Me, all ye that labour and are heavy laden, and I will refresh you. Take My yoke upon you, and learn of Me.*

Mat.20, 22.

Mat.11, 27.

v. 28.

v. 29.

vii. 7. The Master of the Angels crieth out, the Word of God, by Whom all reasonable souls are without failing fed, the Food That refresheth, and abideth Entire, crieth out and saith, *Learn of Me.* Let the people hear Him, saying, *Learn of Me.* Let them make answer, "What do we learn of Thee?" For we must be going to hear I know not what from the Great Artificer, when He saith, *Learn of Me.* Who is it that saith, *Learn of Me?* He Who formed the earth, Who divided the sea and the dry land, Who created the fowls, Who created the animals of the earth, Who created all things that swim, Who set the stars in the heaven, Who distinguished the day and the night, Who established the firmament, Who separated the light from the darkness, He it is Who saith, *Learn of Me.* Is He haply about to tell us this, that we should do these things with Him? Who can do this? God Only doeth them. "Fear not," He saith, "I am not laying any burden on

thee. *Learn of Me*, this which for thy sake I was made. *Learn of Me*," saith He, "not to form the creature which by Me was made. Neither do I tell you indeed, to learn those things which I have granted to some, to whom I would, not to all, to raise the dead, to give sight to the blind, to open the ears of the deaf; nor to wish as for some great thing to learn these things of Me." The disciples returned with joy and exultation, saying, *Lo, even the devils are subject unto us through Thy Name.* And the Lord said to them, *In this rejoice not, that the devils are subject unto you; rejoice rather, because your names are written in heaven.* To whom He would, He gave the power to cast out devils, to whom He would, He gave the power to raise the dead. Such miracles were done even before the Incarnation of the Lord; the dead were raised, lepers were cleansed; we read of these things. And Who did them then, but He Who in after time was the Man-Christ after David, but God-Christ before Abraham? He gave the power for all these things, He did them Himself by men; yet gave He not that power to all. Ought they to whom He gave it not to despair, and say that they have no part in Him because they have not been thought[1] worthy to receive these gifts? In the body are divers members: this member can do one thing, that another. God hath compacted the body together, He hath not given to the ear to see, nor to the eye to hear, nor to the forehead to smell, nor to the hand to taste; He hath not given them these functions; but to all the members hath He given soundness, hath given union, hath given unity, hath by His Spirit quickened and united all alike. And so here He hath not given to some to raise the dead, to others He hath not given the power of disputation; yet to all what hath He given? *Learn of Me, that I am meek and lowly in heart.* Forasmuch as we have heard Him say, *I am meek and lowly in heart;* here, my brethren, is our whole remedy, *Learn of Me, that I am meek and lowly in heart.* What doth it profit a man if he do miracles, and is proud, is not meek and lowly in heart? Will he not be reckoned in the number of those who shall come at the last day, and say, *Have we not prophesied in Thy Name, and in Thy Name have done many mighty works?* But what shall they hear?

SERM. XCII. [142.B.]

Luke 10, 17. v. 20.

2 Kings 4. & 5.

[1] meruerunt

Matt. 7, 22.

SERM. XCII. [142.B.] *I know you not, Depart from Me, all ye that work iniquity.*

v. 23. viii. 8. What then doth it profit us to learn? *That I am meek,* saith He, *and lowly in heart.* He engrafteth charity, and that most genuine charity, without confusion, without inflation, without elation, without deceit; this doth He engraft, Who saith, *Learn of Me, that I am meek and lowly in heart.* How can one proud and puffed up have any genuine[1] charity? He must needs be envious. And mayhap one who is envious, loves, and we are mistaken? God forbid that any one should be so mistaken, as to say that an envious man hath charity. And so what saith the Apostle? *Charity envieth not.* Why doth it not envy? *It is not puffed up;* he immediately annexed the cause for which he took away envying from charity. Because it is not puffed up, it envieth not. It is true, he said first, *Charity envieth not;* but as though thou didst ask, "Why doth it not envy?" he added, *It is not puffed up.* If then it envieth because it is puffed up; if it be not puffed up, it envieth not. If charity is not puffed up, and therefore envieth not; then doth He engraft charity Who saith, *Learn of Me, that I am meek and lowly in heart.*

[1] sincerissimam

1 Cor. 13, 4.

Matt. 11, 29.

9. Let any man have then what he will, let him boast himself of what he will. *If I speak with the tongues of men and of Angels, but have not charity, I am become as sounding brass, or a tinkling cymbal.* What is more sublime than the gift of divers tongues? It is *brass,* it is *a tinkling cymbal,* if thou take charity away. Hear other gifts; *If I should know all mysteries*[2]. What more excellent? what more magnificent? Hear yet another; *If I should have all prophecy, and all faith, so that I could remove mountains, but have not charity, I am nothing.* He comes to still greater things, brethren. What else has he said? *If I should distribute all my goods to the poor.* What more perfect thing can be done? When indeed the Lord commanded the rich man this for perfection's sake, saying, *If thou will be perfect, go, sell all that thou hast, and give to the poor.* Was he then at once perfect, because he sold all his goods and gave them to the poor? No; and therefore He added, *And come, follow Me. Sell all,* saith He, *give to*

1 Cor. 13, 1. &c.

[2] sacramenta

Matt. 19, 21.

the poor, and come, follow Me. "Why should I follow Thee? Now that I have sold all, and distributed to the poor, am I not perfect? What need is there that I should follow Thee?" *Follow Me,* that thou mayest learn that *I am meek and lowly in heart.* For what? can any man sell all he hath, and give to the poor, who is not yet meek, not yet lowly in heart? Assuredly he can. *For if I should distribute all my goods to the poor.* And hear still further. For some, who had left all they had, and had already followed the Lord, but not yet followed Him perfectly, (for to follow Him perfectly is to imitate Him,) could not bear the trial of suffering. Peter, brethren, was already one of those who had left all and followed the Lord. For as that rich man went away in sadness, when the disciples being troubled, asked how then any one could be perfect, and the Lord consoled them, they said to the Lord, *Behold, we have forsaken all, and followed Thee; what shall we have therefore?* And the Lord told them what He would give them here, what He would reserve for them hereafter. Now Peter was already of the number of those who had so done. But when it came to the crisis[1] of suffering, at the voice of a maid-servant he denied Him thrice with Whom he had promised that he was ready to die.

SERM. XCII. [142.B.]

v. 27.

[1] articulum

10. Take good heed then, Beloved: *Go,* saith He, *sell all that thou hast, give to the poor, and thou shalt have treasure in heaven, and come, follow Me.* Peter is perfect, now that the Lord sitteth in heaven at the right Hand of the Father, then did he attain perfection and maturity. For when he followed the Lord to His Passion, he was not perfect; but when there began to be no one on earth for him to follow, then was he perfected. But thou truly hast always One before thee to follow; the Lord hath set up an example on earth, when He left the Gospel with thee, in the Gospel He is with thee. For He did not speak falsely when He said, *Lo, I am with you always, even unto the end of the world.* Therefore follow the Lord. What is, "Follow the Lord?" Imitate the Lord. What is, "Imitate the Lord?" *Learn of Me, that I am meek and lowly in heart.* Because if I should distribute all my goods to the poor, and give up my body to be burned, but not have charity, it

ix.

Matt. 28, 20.

SERM. XCII. [142.B.] profiteth me nothing. To this charity then I exhort your Charity; now I should not exhort to charity, but with some charity. I exhort then that what is commenced may be filled up; and pray that what is begun may be perfected. And I beg that ye would offer this prayer for me, that what I advise may be perfected in me also. For we are all now imperfect, and there shall we be perfected, where all things are perfect. The Apostle Paul says, *Brethren, I do not reckon myself to have apprehended.* He says, *Not that I have already attained, either am already perfect.* And shall any man dare to vaunt himself on perfection? Yea rather let us acknowledge our imperfection, that we may attain [1] perfection.

Phil. 3, 13. v. 12.

[1] mereamur

SERMON XCIII. [CXLIII. BEN.]

On the words of the Gospel, John xvi. "I tell you the truth: it is expedient for you that I go away," &c.

1. 1. THE medicine for all the wounds of the soul, and the one propitiation for the offences of men, is to believe on Christ; nor can any one be cleansed at all, whether from original sin which he derived from Adam, in whom all men have sinned, and become by nature children of wrath; or from the sins which they have themselves added, by not resisting the concupiscence of the flesh, but by following and serving it in unclean and injurious deeds: unless by faith they are united and compacted into His Body, Who was conceived without any enticement of the flesh and deadly pleasure, and Whom His Mother nourished in her womb without sin, and *Who did no sin, neither was deceit found in His Mouth.* They verily who believe on Him, become the children of God; because they are born of God by the grace of adoption, which is by the faith of Jesus Christ our Lord. Wherefore, dearly beloved, it is with good reason that the same Lord and our Saviour mentions this one sin only, of which the Holy Ghost convinces the world, that it believeth not on Him. *I tell you the truth,* He saith, *It is expedient for you that I go away. For if I go not away, the Comforter will not come unto you; but if I depart, I will send Him*

Ps. 51, 5. 1 Pet. 2, 22.

John 16, 7.

unto you. And when He shall come, He will convince the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on Me. Of righteousness, because I go to the Father, and ye shall see Me no more. Of judgment, because the prince of this world is already judged.

SERM. XCIII. [143.B.] v. 8. 9. 10. 11.

2. Of this one only sin then He would have the world to be convinced, that they believe not on Him; to wit, because by believing on Him all sins are loosed, He would have this one imputed by which the rest are bound. And because by believing they are born of God, and become children of God; *For*, saith he, *to them gave He power to become the sons of God, to them that believe on Him.* Whoso then believeth on the Son of God, in so far as he adhereth to Him, and becometh himself also by adoption a son and heir of God, and a joint-heir with Christ, in so far he sinneth not. Whence John saith, *Whosoever is born of God sinneth not.* And therefore the sin of which the world is convinced is this, that they believe not on Him. This is the sin of which He also saith, *If I had not come, they had not had sin.* For what! had they not innumerable other sins? But by His coming this one sin was added to them that believed not, by which the rest should be retained. Whereas in them that believe, because this one was wanting, it was brought to pass that all should be remitted to them that believe. Nor is it with any other view that the Apostle Paul saith, *All have sinned, and have need of the glory of God;* that, *whosoever believeth on Him, should not be confounded;* as the Psalm also saith, *Come ye unto Him, and be enlightened, and your faces shall not be confounded.* Whoso then glorieth in himself shall be confounded; for he shall not be found without sins. Accordingly he only shall not be confounded who glorieth in the Lord. *For all have sinned, and have need of the glory of God.* And so when he was speaking of the infidelity of the Jews, he did not say, "For if some of them have sinned, shall their sin make the faith of God of none effect?" For how should he say, "If some of them have sinned;" when he said himself, *For all have sinned?* But he said, *If some of them believed not, shall their unbelief make the faith of God of none effect?* That he might point out more expressly this sin, by which alone

ii.

John 1. 12.

1 John 3, 9.

John15, 22.

Rom. 3, 23. Rom. 9, 33. Ps.33,6. Sept. E.V.34, 5.

Rom. 3, 3.

Serm. XCIII. [143. B.] iii.

the door is closed against the rest that they by the grace of God should not be remitted. Of which one sin by the coming of the Holy Ghost, that is by the gift of His grace, which is granted to the faithful, the world is convinced, in the Lord's words, *Of sin, because they believed not on Me.*

3. Now there would be no great merit and glorious blessedness in believing, if the Lord had always appeared in His Risen Body to the eyes of men. The Holy Ghost then hath brought this great gift to them that should believe, that Him Whom they should not see with the eyes of flesh, they might with a mind sobered from carnal desires, and inebriated with spiritual longings, sigh after. Whence it was that when that disciple who had said that he would not believe, unless he touched with the hands His Scars, after he had handled the Lord's Body, cried out as though awaking from sleep, John 20, 29. *My Lord, and my God;* the Lord said to him, *Because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed.* This blessedness hath the Holy Ghost, the Comforter, brought to us, that the form of a servant which He took from the Virgin's womb, being removed from the eyes of flesh, the purified eye of the mind might be directed to This Form of God, in Which He continued equal with the Father, even when He vouchsafed to appear in the Flesh; so as that with the Same Spirit filled 2 Cor. 5, 16. the Apostle might say, *Though we have known Christ after the flesh: yet now we know Him so no longer.* Because even the Flesh of Christ he knew not after the flesh, but after the Spirit, who, not by touching in curiosity, but in believing assured, acknowledgeth the power of His Rom. 10, 6. &c. Resurrection; not saying in his heart, *Who hath ascended into heaven? that is, to bring Christ down; or, Who hath descended into the deep? that is, to bring back Christ from the dead. But,* saith he, *the word is nigh thee, in thy mouth, that Jesus is the Lord; and if thou shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.* These, brethren, are the words of the Apostle, pouring them forth with the holy inebriation of the Holy Ghost Himself.

4. Forasmuch then as we could in no way have had this blessedness by which we see not and yet believe, unless we received it of the Holy Ghost; it is with good reason said, *It is expedient for you that I go away. For if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.* By His Divinity indeed He is with us always; but unless He had in Body gone away from us, we had always seen His Body after the flesh, and never believed after a spiritual sort; by the which belief justified and blessed we might attain[1] with cleansed hearts to contemplate the Very Word, God with God, *by Whom all things were made*, and *Who was made Flesh, that He might dwell among us.* And if not with the contact of the hand, but *with the heart man believeth unto righteousness;* with good reason is the world, which will not believe save what it sees, convinced of our righteousness. Now that we might have that righteousness of faith of which the unbelieving world should be convinced, therefore said the Lord, *Of righteousness, because I go to the Father, and ye shall see Me no more.* As if He had said, "This shall be your righteousness, that ye believe on Me, the Mediator, of Whom ye shall be most fully assured that He is risen again and gone to the Father, though ye see Him not after the Flesh; that by Him reconciled, ye may be able to see God after the Spirit." Whence He saith to the woman who represents the Church, when she fell at His Feet after His Resurrection, *Touch Me not, for I am not yet ascended to the Father.* Which expression is understood mystically, thus. "Believe not in Me after a carnal manner by means of bodily contact; but thou shalt believe after a spiritual manner; that is, with a spiritual faith shalt touch Me, when I shall have ascended to the Father." For, *blessed are they who do not see, and believe.* And this is the righteousness of faith, of which the world, which hath it not, is convinced of us who are not without it; for *the just liveth by faith.* Whether it be then that as rising again in Him, and in Him coming to the Father, we are invisibly and in justification perfected; or that as not seeing and yet believing we live by faith, for that *the just liveth by faith;* with these meanings said He, *Of righteousness, because I go to the Father, and ye shall see Me no more.*

SERM. XCIII. [143.B.] iv.

John16, 7.

[1]mererermur

v.

John20, 17.

Habak. 2, 4. Rom. 1, 17.

SERM. XCIII. [143. B.]

5. Nor let the world excuse itself by this, that it is hindered by the devil from believing on Christ. For to believers the prince of the world is cast out, that he work no more in the hearts of men whom Christ hath begun to possess by faith; as he worketh in the children of unbelief, whom he is constantly stirring up to tempt and disturb the righteous. For because he is cast out, who once had dominion interiorly, he wageth war exteriorly. Although then by means of his persecutions, *the Lord doth direct the meek in judgment;* nevertheless in this very fact of his being cast out, is he *judged already.* And of this *judgment* is the world convinced; for in vain doth he who will not believe on Christ complain of the devil whom, judged, that is, cast out, and for the exercising of us allowed to attack us from without, not only men, but even women, and boys, and girls, Martyrs have overcome. Now in Whom have they overcome, but in Him on Whom they have believed, and Whom seeing not, they loved, and by Whose dominion in their hearts they have got rid of a most oppressive[1] lord. And all this by grace, by the gift, that is, of the Holy Ghost. Rightly then doth the Same Spirit convince the world, both, of *sin*, because it believeth not on Christ; *and of righteousness*, because they who have had the will have believed, though Him on Whom they believed they saw not; and by His Resurrection have hoped that themselves also should be in the resurrection perfected; *and of judgment*, because if they had had the will to believe, they could be hindered by none, *for that the prince of this world hath been judged already.*

John 12, 31.

Eph. 2, 2.

Ps. 25, 9.

[1] pessimo

SERMON XCIV. [CXLIV. BEN.]

On the same words of the Gospel, John xvi. "He shall convince the world of sin, of righteousness, and of judgment."

1. 1. WHEN our Lord and Saviour Jesus Christ was speaking at length of the coming of the Holy Ghost, He said among the rest, *He shall convince the world of sin, and of righteous-*

John 16, 8.

ness, and of judgment. Nor when He had said this, did He pass on to another subject; but vouchsafed to convey a somewhat more explicit notice of this same truth. *Of sin,* said He, *because they believed not on Me. Of righteousness, because I go to the Father. Of judgment, because the prince of this world hath been judged already.* There arises therefore within us a desire of understanding, why as if it were men's only sin, not to believe on Christ, He said it of this alone, that the Holy Ghost should convince the world; but if it is plain that besides this unbelief there are manifold other sins of men, why of this alone should the Holy Ghost convince the world? Is it because all sins are by unbelief retained, by faith remitted; that therefore God imputeth this one above all the rest, by which it comes to pass that the rest are not loosed, so long as proud man believes not in an Humbled God? For so it is written; *God resisteth the proud, but giveth grace unto the humble.* Now this grace of God is a gift of God. But the greatest gift is the Holy Ghost Himself; and therefore is it called grace. For forasmuch *as all had sinned, and needed the glory of God; because by one man sin entered into the world, and death by his sin in whom all have sinned:* therefore is it grace because given gratuitously. And therefore is it given gratuitously, because it is not rendered as a reward after a strict scrutiny of deserts, but given as a gift after the pardon of sins.

SERM. XCIV. [144.B.]
v. 9.
v. 10.
v. 11.
Prov. 3, 34. James 4, 6.
Rom. 3, 23. Rom. 5, 12.

ii. 2. Therefore of sin are unbelievers, that is, the lovers of the world, convinced; for they are signified by the name of the world. For when it is said, *He will convince the world of sin;* it is of none other sin than that they have not believed on Christ. For if this sin exist not, no sins will remain, because when the just man lives by faith, all are loosed. Now the difference is great as to whether one believe that Jesus is Christ, or whether he believe on Christ. For that Jesus is Christ even the devils believed, and yet the devils believed not on Christ. For he believeth on Christ, who both hopeth in Christ and loveth Christ. For if he have faith without hope and love, he believeth that Christ is, but he doth not believe on Christ. Whoso then believeth on Christ, by believing on Christ, Christ cometh unto him, and

SERM. XCIV. [144.B.] in a manner uniteth Himself to him, and he is made a member in His Body. Which cannot be, but by the accession of hope and love.

3. What mean again His words, *Of righteousness, because I go to the Father?* And first must we enquire, if the world is convinced of sin, why it is also of righteousness? For who can rightly be convinced of righteousness? Is it indeed that the world is convinced of its own sin, but of Christ's righteousness? I do not see what else can be understood; since He saith, *Of sin, because they believed not on Me. Of righteousness, because I go to the Father.* They believed not, He goeth to the Father. Their sin therefore, and His righteousness. But why would He name righteousness in this only, that He goeth to the Father? Is it not righteousness also that He came hither from the Father? Or is that rather mercy, that He came from the Father to us, and righteousness, that He goeth to the Father?

iii. 4. So, brethren, I think it expedient, that in so profound a depth of Scripture, in words, wherein peradventure there lies some hidden truth which may in due season be laid open, we should as it were together inquire faithfully, that we may attain[1] to find healthfully. Why then doth He call this righteousness, in that He goeth to the Father, and not also in that He came from the Father? Is it that in that it is mercy that He came, therefore it is righteousness that He goeth? that so in our own case too we may learn that righteousness cannot be fulfilled in us, if we are slow to give a place first[2] to mercy, *not seeking our own things, but the things of others also.* Which advice when the Apostle had given, he immediately joined to it the example of our Lord Himself; *Doing nothing*, saith he, *through strife or vain glory; but in lowliness of mind, each esteeming the other better than themselves. Not looking every man on his own things, but also on the things of others.* Then he added immediately, *Let this mind be in each of you which was also in Christ Jesus, Who, being in the Form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men, and found in fashion as a man; He humbled Himself, having become obedient even unto death, yea the death of the*

[1] mereamur

[2] prærogare

Phil. 2, 3. &c.

cross. This is the merey whereby He came from the Father. What then is the righteousness whereby He goeth to the Father? He goes on and says; *Wherefore God also hath exalted Him, and given Him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that the Lord Jesus Christ is in the Glory of God the Father.* This is the righteousness whereby He goeth to the Father. SERM. XCIV. [144.B]

5. But if He Alone goeth to the Father, what doth it profit us? Why is the world convineed by the Holy Ghost of this righteousness? And yet if He did not Alone go to the Father, He would not say in another plaee, *No man hath ascended up to heaven, but He That descended from heaven, the Son of man Who is in heaven.* But the Apostle Paul also says, *For our conversation is in heaven.* And why is this? Because he also says, *If ye be risen with Christ, seek the things which are above, where Christ sitteth on the right hand of God. Mind the things which are above, not those which are upon the earth. For ye are dead, and your life is hid with Christ in God.* How then is He Alone? Is He therefore Alone beeause Christ with all His members is One, as the Head with His Body? Now what is His Body, but the Chureh? As the same teacher says, *Now ye are the Body of Christ, and members in particular.* Forasmueh then as we have fallen, and He deseended for our sakes, what is, *No man hath ascended, but He That descended;* but that no man hath ascended, exeept as made one with Him, and as a member fastened into His Body Who deseended? And thus He saith to His disciples, *Without Me ye can do nothing.* For in one way is He One with the Father, and in another one with us. He is One with the Father, in that the Substance of the Father and the Son is One; He is One with the Father, in that, *Being in the Form of God, He thought it not robbery to be equal with God.* But He was made one with us, in that *He emptied Himself, taking the form of a servant;* He was made one with us, aecording to the seed of Abraham, *in whom all nations shall be blessed.* Which plaee when the Apostle had brought forward, he said, *He saith not, And to seeds, as of many; but as of one, And to* iv. John 3, 13. Phil. 3, 20. Col. 3, 1. v. 2. v. 3. 1 Cor. 12, 27. John 15, 5. Gal. 3, 16.

SERM. XCIV. [144.B.] *thy Seed, which is Christ.* And for that we too belong to that which is Christ, by our incorporation together, and coherence to That Head, It is One Christ. And also for that he says to us too, *Therefore are ye Abraham's seed, heirs according to the promise.* For if the seed of Abraham be One, and That One Seed of Abraham can only be understood of Christ; but this seed of Abraham we also are; therefore This Whole, that is, the Head and the Body, is One Christ.

Gal. 3, 29.

V. 6. And therefore we ought not to deem ourselves separated from that righteousness, which the Lord Himself makes mention of, saying, *Of righteousness, because I go to the Father.* For we too have risen with Christ, and we are with Christ our Head, now for a while[1] by faith and hope; but our hope will be completed in the last resurrection of the dead. But when our hope shall be completed, then shall our justification be completed also. And the Lord who was to complete it shewed us in His Own Flesh, (that is, in our Head,) Wherein He rose again and ascended to the Father, what we ought to hope for. For that thus it is written, *He was delivered for our sins, and rose again for our justification.* The world then is convinced *of sin* in those who believe not on Christ; *and of righteousness*, in those who rise again in the members of Christ. Whence it is said, *That we may be the righteousness of God in Him.* For if not in Him, in no way righteousness. But if in Him, He goeth with us Whole to the Father, and this perfect righteousness will be fulfilled in us. And therefore *of judgment* too is the world convinced, *because the prince of this world hath been judged already;* that is, the devil, the prince of the unrighteous, who in heart inhabit only in this world which they love, and therefore are called *the world;* as our conversation is in heaven, if we have risen again with Christ. Therefore as Christ together with us, that is His Body, is One; so the devil with all the ungodly whose head he is, with as it were his own body, is one. Wherefore as we are not separated from the righteousness, of which the Lord said, *Because I go to the Father;* so the ungodly are not separated from that judgment, of which He said, *Because the prince of this world hath been judged already.*

[1] interim

Rom. 4, 25.

2 Cor. 5, 21.

SERMON XCV. [CXLV. BEN.]

On the words of the Gospel, John xvi. "Hitherto have ye asked nothing in My Name;" and on the words of Luke x. "Lord, even the devils are subjected unto us through Thy Name."

1. WHEN the Holy Gospel was being read, we heard what in truth ought at once to put every earnest soul in motion to seek, not to faint. For whoso is not moved, is not changed. But there is a dangerous movement, of which it is written, *Suffer not my feet to be moved.* But there is another movement of him who seeketh, knocketh, asketh. What then has been read we have all heard; but I suppose we have not all understood. It makes mention of that which together with me ye should seek, with me ask, for the receiving of which ye should with me knock. For as I hope the grace of the Lord will be with us, that whereas I wish to minister to you, I too may be thought[1] worthy to receive. What is it, I pray you, that we have just heard that the Lord said to His disciples? *Hitherto have ye asked nothing in My Name.* Is He not speaking to those disciples, who, after He had sent them, having given them power to preach the Gospel, and to do mighty works, returned with joy, and said to Him, *Lord, even the devils are subject unto us through Thy Name?* Ye recognise, ye recollect this which I have quoted from the Gospel, which in every passage and every sentence speaketh truth, no where false, no where deceiveth. How then is it true, *Hitherto have ye asked nothing in My Name?* and, *Lord, even the devils are subject unto us through Thy Name?* Of a surety this puts the mind in motion to ascertain the secret of this difficulty. Therefore ask we, seek, knock. Be there in us faithful godliness, not a restlessness of the flesh, but a submission of the mind, that He Who seeth us knocking may open unto us.

SERM. XCV. [145.B.]

Ps.66,9.

[1] merear

John16, 24.

Luke10, 17.

2. What the Lord then may give to be ministered unto you, do ye with earnest attention, that is, with hunger, receive; and when I shall have spoken it, ye will doubtless

SERM. XCV. [145.B.] with sound taste[1] approve what is placed before you out of the Lord's store. The Lord Jesus knew whereby the soul of man, that is, the rational mind, made after the image of God, could be satisfied: only, that is, by Himself. This He knew, and knew that it was as yet without that fulness. He knew that He was manifest, and He knew that He was hidden. He knew what in Him was exhibited, what concealed. He knew all this. *How great*, says the Psalm, *is the multitude of Thy sweetness, O Lord, which Thou hast hidden to them that fear Thee; which Thou hast wrought for them that hope in Thee! Thy sweetness* both great and manifold *hast Thou hidden to them that fear Thee.* If thou hidest it to them that fear Thee, to whom dost Thou open it? *Thou hast wrought it for them that hope in Thee.* A twofold question has arisen, but either is solved by the other. If any one inquires after the other, what is this, *Thou hast hidden it to them that fear Thee; wrought it for them that hope in thee?* Are they that fear, and they that hope, different? Do not the very same who fear God, hope in God? Who hopeth on Him who doth not fear Him? Who in a godly sort feareth Him, and hath not hope in Him? Let this then first be solved. Somewhat would I say concerning those who hope and those who fear.

[1] faucibus

Ps. 30, 20. Sept. 31, 19. E. V.

3. The Law hath fear, Grace hope. But what difference is there between the Law and Grace, since the Giver both of the Law and Grace is One? The Law alarmeth him who relieth on himself, Grace assisteth him who trusteth in God. The Law, I say, alarmeth; do not make light of this because it is brief; weigh it well, and it is considerable. Look well at what I have said, take what we minister, prove wherefrom we take it. The Law alarmeth him who relieth on himself, Grace assisteth him who trusteth in God. What saith the Law? Many things: and who can enumerate them? I bring forward one small and short precept from it which the Apostle hath brought forward, a very small one; let us see who is sufficient[2] for it. *Thou shalt not lust.* What is this, brethren? We have heard the Law; if there be no grace, thou hast heard thy punishment. Why dost thou boast to me whosoever thou art that hearing this dost rely upon thyself, why dost thou boast to me of innocence?

[2] sufficiat

Rom. 7, 7.

Why dost thou flatter thyself thereupon? Thou canst say, "I have not plundered the goods of others;" I hear, I believe, perhaps I even see it, thou dost not plunder the goods of others. Thou hast heard, *Thou shalt not lust.* "I do not go in to another man's wife;" this again I hear, believe, see. Thou hast heard, *Thou shalt not lust.* Why dost thou inspect thyself all round without, and dost not inspect within? Look in, and thou wilt see another law in thy members. Look in, why dost thou pass over thyself? Descend into thine own self. Thou wilt *see another law in thy members resisting the law of thy mind, and bringing thee into captivity in the law of sin which is in thy members.* With good reason then is the sweetness of God hidden to thee. The law placed in thy members, resisting the law of thy mind, bringeth thee into captivity. Of that sweetness which to thee is hidden, the holy Angels drink; thou canst not drink and taste that sweetness captive as thou art. *Thou hadst not known concupiscence, unless the Law had said, Thou shalt not lust.* Thou heardest, fearedst, didst try to fight, couldest not overcome. For *sin taking occasion by the commandment wrought death.* Surely ye recognise them, they are the Apostle's words. *Sin taking occasion by the commandment, wrought in me all manner of concupiscence.* Why didst thou vaunt thyself in thy pride? Lo, with thine own arms hath the enemy conquered thee. Thou verily didst look for a commandment as a defence: and, lo, by the commandment the enemy hath found an occasion of entering in. *For sin taking occasion by the commandment,* he saith, *deceived me, and by it slew me.* What means what I said, "With thine own arms hath the enemy conquered thee?" Hear the same Apostle going on, and saying; *Wherefore the Law indeed is holy, and the commandment holy, and just, and good.* Make answer now to the revilers[1] of the Law: make answer on the Apostle's authority, *The commandment is holy, the Law holy, the commandment just and good. Was then that which is good, made death unto me? God forbid! But sin that it might appear sin, by that which is good wrought death in me.* Why is this but because on receiving the commandment thou didst fear, not love? Thou fearedst punishment, thou didst not love righte-

SERM. XCV. [145.B.]

Ibid. v. 23.

v. 8. & 13.

v. 11.

v. 12.

[1] The Manicheans.

v. 13.

SERM. XCV. [145.B.] ousness. Whoso feareth punishment, wisheth, if it were possible, to do what pleaseth him, and not to have what he feareth. God forbiddeth adultery, thou hast coveted another's wife, thou dost not go in unto her, thou dost not do so, opportunity is given thee, thou hast time, a favourable place is open, witnesses are absent, yet thou dost not do it, wherefore? Because thou fearest the punishment. But no one will know it. Will not God know it? So it is clear, because God knoweth what thou art about to do, thou dost it not; but here thou fearest the threatenings of God, not lovest His commandments. Why dost thou not do it? Because if thou do, thou wilt be cast into hell fire. It is the fire thou fearest. O if thou didst love chastity, thou wouldest not do it, even though thou mightest be altogether unpunished. If God were to say to thee, "Lo, do it, I will not condemn thee, I will not condemn thee to hell fire, but I will withhold My Face from thee." If thou did it not because of this threat, it would be from the love of God that thou didst not do it, not from the fear of judgment. But thou wouldest do it, perhaps I mean thou wouldest do so; for it is not my place to judge. If thou do it not on this principle because thou abhorrest the contamination of adultery, because thou lovest His precepts, that thou mayest obtain[1] His promises, and not because thou fearest His condemnation, it is the grace which maketh saints that aideth thee; it is all of grace, ascribe it not to thine own self, attribute it not to thine own strength. Thou actest from delight in it, well; thou actest in charity, well; I assent, I agree. Charity worketh by thee, when thou actest with thy will. At once dost thou taste sweetness, if thou hope on the Lord.

[1] exigas

4. But whence hast thou this charity, if yet thou hast it? for I am afraid lest even yet it is through fear thou doest it not, and lest thou seem great in thine own eyes. Now if it is through charity that thou doest it not, thou art truly great. Hast thou charity? "I have," you say. Whence? "From myself." Far art thou from sweetness, if thou hast it from thine own self. Thou wilt love thine own self, because thou wilt love that from which thou hast it. But I will convict thee that thou hast it not. For in that thou dost think that thou hast so great a thing from thine own self, by that very

fact I do not believe thou hast it. For if thou hadst, thou wouldest know from whence thou hadst it. Hast thou charity from thyself, as if it were some light, some little thing? *If thou shouldest speak with the tongues of men and Angels, but have not charity, thou wouldest be a sounding brass and a tinkling cymbal. If thou shouldest know all mysteries, and have all knowledge, and all prophecy, and all faith so that thou couldest remove mountains, but not have not charity*, these things could not profit thee. *If thou shouldest distribute all thy goods to the poor, and deliver up thy body to be burned, but not have charity, thou wouldest be nothing.* How great is this charity, which if it be wanting, all things profit nothing! Compare it not to thy faith, not to thy knowledge, not to thy gift of tongues[1], to lesser things, to the eye of thy body, the hand, the foot, the belly, to any one lowest member compare charity, are these least things to be in any way compared to charity? So then the eye and nose thou hast from God, and hast thou charity from thine own self? If thou hast given thyself charity which surpasseth all things, thou hast made God of light account with thee. What more can God give thee? Whatever He may have given, is less. Charity which thou hast given thyself, surpasseth all things. But if thou hast it, thou hast not given it to thyself. *For what hast thou which thou hast not received?* Who gave to me, who gave to thee? God. Acknowledge Him in His gifts, that thou feel not His condemnation. By believing the Scriptures, God hath given thee charity, a great boon, charity, which surpasseth all things. God gave it thee, *because the charity of God hath been shed abroad in our hearts;* by thine own self, perhaps? God forbid; *by the Holy Ghost, Who hath been given us.*

SERM. XCV. [145.B.]

1 Cor. 13,1.&c.

[1] linguæ tuæ

1 Cor. 4, 7.

Rom. 5, 5.

5. Return with me to that captive, return with me to my proposition. "The Law alarmeth him that relieth on himself, grace assisteth him who trusteth in God." For look at that captive. *He seeth another law in his members resisting the law of his mind, and leading him captive in the law of sin, which is in his members.* Lo, he is bound, lo, he is dragged along, lo, he is led captive, lo, he is subjected. What hath that profited him, *Thou shalt not lust?* He hath heard, *Thou shalt not lust;* that he might know his enemy, not

Rom. 7, 23.

SERM. XCV. [145.B.] that he might overcome him. *For he had not known concupiscence*, that is, his enemy, *unless the Law had said, Thou shalt not lust.* Now thou hast seen the enemy, fight, deliver thyself, make good thy liberty, let the suggestions of pleasure be kept down, unlawful delight be utterly destroyed. Arm thyself, thou hast the Law, march on, conquer if thou canst. For what good is it that through the little portion of God's grace thou hast already, thou *delightest in the Law of God after the inward man? But thou seest another law in thy members resisting the law of thy mind;* not *resisting* yet powerless for aught, but *leading thee captive in the law of sin.* Behold, whence to thee who fearest that *plentifulness of sweetness is hidden!* to him that feareth it *is hidden*, how is it *wrought* out for him that *trusteth?* Cry out under thine enemy, for that thou hast an assailant, thou hast an Helper too, Who looketh upon thee as thou fightest, Who helpeth thee in difficulty; but only if He find thee *trusting;* for the proud He hateth. What then wilt thou cry under this enemy? *Wretched man that I am!* Ye see it already, for ye have cried out. Be this your cry, when haply thou art distressed under the enemy, say ye, in your inmost heart say, in sound faith say, *Wretched man that I am!* Wretched that I am! *Therefore wretched*, because *I. Wretched man that I am*, both because *I*, and because *man.* For *he is disquieted in vain.* For though *man walketh in the Image*[1]; yet, *wretched man that I am, who shall deliver me from the body of this death?* Wilt thou thyself? where is thy strength, where is thy confidence? Of a surety thou both criest out, and art silent; silent, that is, from extolling thyself, not from calling upon God. Be silent, and cry out. For God Himself too is both silent, and crieth aloud; He is silent from judgment, He is not silent from precept; so be thou too silent from elation, not from invocation; lest God say to thee, *I have been silent, shall I be silent always?* Cry out therefore, *O wretched man that I am!* Acknowledge thyself conquered, put thine own strength to shame, and say, *Wretched man that I am, who shall deliver me from the body of this death?* What did I say above? The Law alarmeth him that relieth upon himself. Behold, man relied upon himself, he attempted to

Rom. 7, 7.

Ps. 30, 20. Sept. E. V. 31, 19.

Rom. 7, 24.

Ps. 38, 7. E. V. 39, 6.

[1] i. e. of God. Vid. Enarrat. in Ps. 38. 2

Is. 42, 14. Sept.

fight, he could not get the better, he was conquered, prostrated, subjugated, led captive. He learnt to rely upon God, and it remaineth that him whom the Law alarmed while he relied upon himself, grace should assist now that he trusteth in God. In this confidence he saith, *Who shall deliver me from the body of this death? The grace of God by Jesus Christ our Lord.* Now see the sweetness, taste it, relish it; hear the Psalm, *Taste and see that the Lord is sweet.* He hath become sweet to thee, for that He hath delivered thee. Thou wast bitter to thine own self, when thou didst rely upon thyself. Drink sweetness, receive the earnest of so great abundance. SERM. XCV. [145.B.] Rom. 7, 24. 25. Vulg. Ps.34,8. Vulg.

6. The disciples then of the Lord Jesus Christ while yet under the Law had to be cleansed still, to be nourished still, to be corrected still, to be directed still. For they still had concupiscence; whereas the Law saith, *Thou shalt not lust.* Without offence to those holy rams, the leaders of the flock, without offence to them I would say it, for I say the truth: the Gospel relates, that they contended which of them should be the greatest, and whilst the Lord was yet on earth, they were agitated by a dissension about pre-eminence. Whence was this, but from the old leaven? whence, but from the law in the members, resisting the law of the mind? They sought for eminence; yea, they desired it; they thought which should be the greatest; therefore is their pride put to shame by a little child. Jesus calleth unto him the age of humility to tame the swelling desire. With good reason then when they returned too, and said, *Lord, behold even the devils are subject unto us through Thy Name.* (It was for a nothing that they rejoiced; of what importance was it compared to that which God promised?) The Lord, the Good Master, quieting fear, and building up a firm support, said to them, *In this rejoice not that the devils are subject unto you.* Why so? Because *many will come in My Name, saying, Behold, in Thy Name we have cast out devils; and I will say to them, I know you not. In this rejoice not, but rejoice because your names are written in heaven.* Ye cannot yet be there, yet notwithstanding ye are already written there. Therefore *rejoice.* So that place again, *Hitherto have ye asked nothing in My Name.* For what ye have Exod. 20, 17. Luke22, 24. Matt. 18, 2. Luke10, 20. Matt. 7, 22. John16, 24.

SERM. XCV. [145.B.] asked, in comparison with that which I am willing to give, is nothing. For what have ye asked in My Name? That the devils should be subject unto you? *In this rejoice not*, that is, what ye have asked is nothing; for if it were any thing, He would bid them rejoice. So then it was not absolutely nothing, but that it was little in comparison of that greatness of God's rewards. For the Apostle Paul was not really not any thing; and yet in comparison of God, 1 Cor. 3, 7. *Neither is he that planteth any thing, neither he that watereth.* And so I say to you, and I say to myself, both to myself and you I say, when we ask in Christ's Name for these temporal things. For ye have asked undoubtedly. For who doth not ask? One asketh for health, if he is sick; another asketh for deliverance, if he is in prison; another asketh for the port, if he is tossed about at sea; another asketh for victory, if he is in conflict with an enemy; and in the Name of Christ he asketh all, and what he asketh is nothing. What then must be asked for? *Ask in My Name.* John 16, 24. And He said not what, but by the very words we understand what we ought to ask. *Ask, and ye shall receive, that your joy may be full. Ask, and ye shall receive, in My Name.* But what? Not nothing; but what? *That your joy may be full;* that is, ask what may suffice you. For when thou askest for temporal things, thou askest for nothing. *Whoso* John 4, 13. *shall drink of this water, shall thirst again.* He letteth down the watering pot of desire into the well, he taketh up whereof to drink, only that he may thirst again. *Ask, that your joy may be full;* that is, that ye may be satisfied, not feel delight only for a time. Ask what may suffice you; speak Philip's language, *Lord, shew us the Father, and it* John 14, 8. v. 9. Vulg. *sufficeth us.* The Lord saith to you, *Have I been so long time with you, and have ye not known Me? Philip, he that seeth Me, seeth the Father also.* Render then thanks to Christ, made weak for you that are weak, and make ready your desires[1] for Christ's Divinity, to be satisfied therewith. Turn we to the Lord, &c.

[1] fauces.

SERMON XCVI. [CXLVI. BEN.]

On the words of the Gospel, John xxi. "Simon, son of John, lovest thou Me?" &c.

1. YE have observed, beloved, that in to-day's lesson it was said by the Lord to Peter in a question, *Lovest thou Me?* To whom he answered, *Thou knowest, Lord, that I love Thee.* This was done a second, and a third time; and at each several reply, the Lord said, *Feed My lambs.* To Peter did Christ commend His lambs to be fed, Who fed even Peter himself. For what could Peter do for the Lord, especially now that He had an Immortal Body, and was about to ascend into heaven? As though He had said to him, "*Lovest thou Me?* Herein shew that thou lovest Me, *Feed My sheep.*" So then, brethren, do ye with obedience hear that ye are Christ's sheep; seeing that we on our part with fear hear, *Feed My sheep?* If we feed with fear, and fear for the sheep; these sheep how ought they to fear for themselves? Let then carefulness be our portion, obedience yours; pastoral watchfulness our portion, the humility of the flock yours. Although we too who seem to speak to you from a higher place, are with fear beneath your feet; forasmuch as we know how perilous an account must be rendered of this as it were exalted seat. Wherefore, dearly beloved, Catholic plants, Members of Christ, think What a Head ye have! Children of God, think What a Father ye have found. Christians, think What an Inheritance is promised you. Not such as on earth cannot be possessed by children, save when their parents are dead. For no one on earth possesses a father's inheritance, save when he is dead. But we whilst our Father liveth shall possess what He shall give; for that our Father cannot die. I add more, I say more, and say the truth; our Father will Himself be our Inheritance. SERM. XCVI. [146. B.] i. John 21, 15.

2. Live consistently, especially ye candidates of Christ, recently baptized, just regenerated, as I have admonished you before, so say I now, and give expression to my solicitude; for the present lesson of the Gospel hath forced upon me a greater fear: take heed to yourselves, do not imitate evil Chris- ii.

SERM. XCVI. [146.B.] tians. Say not I will do this, for many of the faithful do it. This is not to procure a defence for the soul; but to look out for companions unto hell. Grow ye in this floor of the Lord; herein ye will find good men to please you, if ye yourselves are good. For are ye our private property? Heretics and schismatics have made their own private property out of what they have stolen from the Lord, and would feed, not Christ's flocks, but their own against Christ. It is true indeed, they place His title on these their spoils, that their robberies may be as it were maintained by the title of His Power. What doeth Christ when such as these are converted, who have received the title of His Baptism out of the Church? He casteth out the spoiler, He doth not efface the title, and taketh possession of the house; because He hath found His title there. What need is there that He should change His Own Name? Do they take heed to what the Lord said to Peter, *Feed My lambs, feed My sheep?* Did He say to him, "Feed thy lambs;" or, "Feed thy sheep?" But for them who are shut out, what said He in the Song of Songs, unto the Church? The Spouse speaking to the Bride, saith, *If thou know not thyself, O thou fair one among women, go forth.* As though He said, "I do not cast thee out, *go forth, if thou know not thyself, O thou fair one among women*, if thou know not thyself in the mirror of divine Scripture, if thou give not heed, O thou fair woman, to the mirror which with no false lustre deceiveth thee; if thou know not that of thee it is said, *Thy glory shall be above all the earth;* that of thee it is said, *I will give thee nations for thine inheritance, and the limits of the earth for thy possession;* and other innumerable testimonies which set forth the Catholic Church. If then thou know not these, thou hast no part in Me, thou canst not make thyself My heir. *Go forth then in the footsteps of the flocks*, not in the fellowship of the flock; and feed thy goats, not as it was said to Peter, *My sheep.*" To Peter it was said, *My sheep;* to schismatics it is said, 'thy goats.' In the one place 'sheep;' in the other 'goats;' in the one place, *Mine;* in the other 'thine.' Recollect the right Hand and the left of our Judge; recollect where the goats shall stand, and where the sheep; and it will be plain to you where is the

Cant. 1, 8. Sept.

Ps 57, 11.

Ps. 2, 8.

Matt. 25, 33.

right hand, where the left, the white and the black, the light-some, and the darksome, the fair, and the deformed, that which is about to receive the kingdom, and that which is to find everlasting punishment. SERM. XCVI. [146.B.]

SERMON XCVII. [CXLVII. BEN.]

On the same words of the Gospel of John xxi. "Simon, son of John, lovest thou Me more than these?" &c.

1. YE remember that the Apostle Peter, the first of all the Apostles, was disturbed at the Lord's Passion. Of his own self disturbed, but by Christ renewed. For he was first a bold presumer, and became afterwards a timid denier. He had promised that he would die for the Lord, when the Lord was first to die for him. When he said then, *I will be with Thee even unto death*, and, *I will lay down my life for Thee;* the Lord answered him, *Wilt thou lay down thy life for Me? Verily I say unto thee, Before the cock crow, thou shalt deny Me thrice.* They came to the hour; and because that Christ was God, and Peter a man, the Scripture was fulfilled, *I said in my panic, Every man is a liar.* And the Apostle says, *For God is True, and every man a liar.* Christ true, Peter a liar. i. Matt. 26, 35. Luke 22, 33. John13, 37. 38. Ps. 116, 11. Rom. 3, 4.

2. But what now? The Lord asketh him as ye heard when the Gospel was being read, and saith to him, *Simon, son of John, lovest thou Me more than these?* He answered and said, *Yea, Lord, Thou knowest that I love Thee.* And again the Lord asked this question, and a third time He asked it. And when he asserted in reply his love, He commended to him the flock. For each several time the Lord Jesus said to Peter, as he said, *I love thee; Feed My lambs*, feed My *little sheep.* In this one Peter was figured the unity of all pastors, of good pastors, that is, who know that they feed Christ's sheep for Christ, not for themselves. Was Peter at this time a liar, or did he answer untruly that he loved the Lord? He made this answer truly; for he made answer of that which he saw in his own heart. Whereas when he said, *I will lay down my life for Thee*, he would presume on future strength. Now every man knows it may John21, 15. ii.

SERM. XCVII. [147. B.] be what sort of man he is at the time when he is speaking; what he shall be on the morrow, who knows? So then Peter turned back his eyes to his own heart, when he was asked by the Lord, and in confidence made answer of what he saw there: "*Yea, Lord, Thou knowest that I love Thee.* What I tell Thee, Thou knowest; what I see here in my heart, Thou seest also." Nevertheless, he did not venture to say what the Lord had asked. For the Lord had not simply said, *Lovest thou Me?* but had added, *Lovest thou Me more than these?* that is, "Lovest thou Me more than these here do?" He was speaking of the other disciples; Peter could not say ought but, *I love Thee;* he did not venture to say, "more than these." He would not be a liar a second time. It were enough for him to bear testimony to his own heart; it was no duty of his to be judge of the heart of others.

iii. 3. Peter then was true; or rather was Christ true in Peter? Now when the Lord Jesus Christ would, He abandoned Peter, and Peter was found a man; but when it so pleased the Lord Jesus Christ, He filled Peter, and Peter was found true. The Rock (Petra) made Peter true, for the Rock was Christ. And what did He announce to him, when he answered a third time that he loved Christ, and a third time the Lord commended His little sheep to Peter? He announced to him beforehand his suffering. *When thou wast young,* saith He, *thou girdedst thyself, and wentest whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee, and carry thee whither thou wouldest not.* The Evangelist hath explained to us Christ's meaning. *This spake He,* saith he, *signifying by what death he should glorify God;* that is, that he was to be crucified for Christ; for this is, *Thou shalt stretch forth thine hands.* Where now is that denier? Then after this the Lord Christ said, *Follow Me.* Not in the same sense as before, when He called the disciples. For then too He said, *Follow Me;* but then to instruction, now to a crown. Was he not afraid to be put to death when he denied Christ? He was afraid to suffer that which Christ suffered. But now he must be afraid no more. For he saw Him now Alive in the Flesh, Whom he had seen hanging on the Tree. By His Resurrection Christ took away the

v. 18.

v. 19.

fear of death; and forasmuch as He had taken away the fear of death, with good reason did He enquire of Peter's love. Fear had thrice denied, love thrice confessed. The [1]threefoldness of denial, the forsaking of the Truth; the threefoldness of confession, the testimony of love. SERM. XCVII. [147.B.] [1]trinitas

SERMON XCVIII. [CXLVIII. BEN.]

On the words of the Acts of the Apostles, c. v. "Whiles it remained, did it not remain to thee? &c." Delivered on the Octave of Easter day, at the twenty Holy Martyrs.

1. WHEN the lesson was being read from the book entitled the Acts of the Apostles, ye perceived what befel those who, when they had sold a piece of land, kept back part of the price of the land, and laid (as though) the whole price at the Apostles' feet. Being immediately chastised, they both gave up the ghost, the man and his wife. To some this seems to have been too severe a chastisement, that for keeping back money of what was theirs, persons should die. The Holy Ghost did not this in avarice, but thus the Holy Ghost punished a lie. For ye heard the words of most blessed Peter, saying, *Whiles it remained, did it not remain to thee?* Acts 5, *and after it was sold, was it not in thine own power?* If[4]. thou hadst not been minded to sell, who would compel thee? If thou hadst a mind to offer half, who would require the whole? For if half was to be offered, it ought to have been called *half.* Half for the whole, this is a lie meet to be punished. Yet, brethren, let it not seem a severe chastisement, temporal death. And, oh! I wish vengeance may have reached only so far. For what great thing is this to happen to mortals who some time or other must die? But by their temporal punishment God would have discipline known. But we should believe that after this life God will have spared them; for great is His mercy. Now of deaths which happen in vengeance, the Apostle Paul speaketh in a certain place, rebuking those who handled unworthily the Body and Blood of Christ, and saying, *For this cause many* 1 Cor. 11, 30. i.

SERM. XCVIII [148.B.] *are weak and sickly among you, and sufficient*[1] *sleep;* sufficient, that is, for enforcing discipline. *Many among you sleep*, that is, die. For by the scourge of the Lord were they chastened; they were sick, and died. And he went on after these words, and said, *For if we would judge ourselves, we should not be judged of the Lord. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.* What then if some such thing befel this man and his wife? They were chastened by the scourge of death, that they should not be punished with eternal punishment.

[1] ἱκανοί

v.31.32.

ii. 2. Only attend to this, beloved brethren, that if it was displeasing to God to keep back part of the money which they had vowed to God, and that money of course had been necessary for *men's* uses; how is God angered, when chastity is vowed, and not kept; when virginity is vowed, and not kept? For it is vowed to God's uses, and not to men's uses. What is that I have said, "to God's uses?" Because of the Saints God maketh to Himself a House, He maketh to Himself a Temple, wherein He deigns to dwell: and assuredly He would have His Temple abide holy. That may be said then to a professed[2] virgin who marries, which Peter said of the money: "whiles thy Virginity remained, did it not remain to thee, and before that thou hadst vowed it, was it not in thine own power?" But whoever shall have acted thus, shall have made such vows, and not made them good; let them not think to be chastened by temporal deaths, but to be condemned in fire eternal.

[2] sanctimoniali

SERMON XCIX. [CXLIX. BEN.]

In which questions proposed out of the Acts of the Apostles, c. x. and out of the Gospel, are resolved, or concerning four questions. First, of Peter's vision. Secondly, of the words of the Gospel, "Let your light shine before men, that they may see your good works, &c." and a little after, "Take heed that ye do not your alms before men, to be seen of them, &c." Thirdly, of the words of the Gospel, "Let not thy left hand know what thy right hand doeth." Fourthly, of the love of enemies.

i. 1. I REMEMBER that I made myself before the last Lord's day a debtor to you, holy brethren, for certain questions pro-

posed out of the Scriptures. But now is the time of resolving them, as the Lord vouchsafes to give me power, that I may not any longer owe, save only love, which is ever being paid, and ever owing. Touching Peter's vision, we had said that it must be enquired, what is the meaning of that *vessel, as it were a linen sheet let down from heaven by four corners, wherein were all manner of four-footed beasts of the earth, and creeping things, and fowls of the air:* and what was said to Peter by a voice from heaven[1], *Kill and eat;* and its being let down three times, and taken up again. SERM. XCIX. [149.B.] Acts 10, 11. &c. [1] divina

2. Against those indeed who think that greediness was enjoined Peter by the Lord God, it is an easy matter to dispute. First, because even though we had a mind to take the words, *Kill and eat*, to the letter; to *kill and eat* is not a sin, but to use the gifts of God, which He giveth to man to use, immoderately. ii.

3. For the Jews had received certain animals to eat, and certain to abstain from: which the Apostle Paul manifestly declares they received in significancy of things to come, saying, *Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come.* Accordingly in another place, now in the times of the Church, he saith, *Unto the pure all things are pure: but it is evil for that man who eateth with offence.* For there were, at that time when the Apostle wrote these words, who eat flesh, to the offence of certain weak ones. For the flesh offered in sacrifice of those animals which the diviners offered, was then sold in the market, and many brethren abstained from eating flesh, lest even in ignorance they should fall in with that flesh, of which sacrifice had been offered to idols. Wherefore in another place the same Apostle, that the conscience might not in fear be alarmed, saith, *Whatsoever is sold in the shambles, eat, asking no question for conscience sake: for the earth is the Lord's, and the fulness thereof.* And again; *If any of them that believe not bid you, and ye be disposed to go; whatsoever is set before you eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols; eat not for his sake that shewed it, and for con-* Col. 2, 16. 17. Tit. 1, 15. Rom. 14, 20. 1 Cor. 10, 25. &c.

SERM. XCIX. [149.B.] *science sake.* All the cleanness then or uncleanness in these things, is placed not in the contact of the flesh, but in the purity or stain of the conscience.

iii. 4. Whence a license was given to the Christians, which to the Jews was not given. For all the animals which were forbidden the Jews to eat, are signs of things, and, as has been said, *shadows of things to come.* As that circumcision signifieth the circumcision of the heart, which they bare in the flesh, and in the heart rejected; so those feasts too are precepts of mysteries, and signs of things to come. As in Deut.14. that which is written for them, that the animals which *chew the cud, and part the hoof*, these they may eat; but those, to which either both or one of these was wanting, these they may not eat; certain men are signified, who have no part in the fellowship of saints. For the *cloven hoof* has respect to conduct, and *chewing the cud* to wisdom. Why the *cloven hoof* to conduct? Because it does not easily slip. For slipping is a sign of sin. But *chewing the cud*, how hath it respect to the doctrine of wisdom? Because Scripture hath Prov. 21, 20. Sept. said, *A desirable treasure resteth in the mouth of the wise, but a foolish man doth swallow it up.* Whoso therefore heareth, and becometh forgetful through carelessness, as it were *swalloweth up* what he hath heard; so that he hath now no taste of it in the mouth, burying the very hearing in forgetfulness. But whoso meditateth in the Law of the Lord day and night, *cheweth the cud* as it were, and in a kind, so to say, of a palate of the heart, is delighted with the savour iv. of the word. This then which was enjoined the Jews, signifies that to the Church, that is, to the Body of Christ, to the grace and fellowship of the Saints, they do not appertain, who are either careless hearers, or have an evil conversation, or who are censured in either fault.

5. Thus all the other precepts which after this sort were given to the Jews, are shadowy significations of things to come. After that the Light of the world came, our Lord Jesus Christ, they are read only that they may be understood, not that they may be observed as well. License then has been given to Christians, that they may act not according to this vain custom, but may eat what they will, with moderation, with benediction, with thanksgiving. Peradventure then to Peter

too, *Kill and eat*, was said in such a sense; that he was not now to hold to the observances of the Jews: however, no whirlpool of the belly, so to say, and foul greediness was enjoined him. SERM. XCIX. [149.B.]

6. But yet that ye may understand that this which was shewn was in a figure, there were in that *vessel creeping things*. What? could he eat *creeping things?* What then does this figure mean? That *vessel* signifieth the Church: the *four corners*, by which it hung down, the four parts of the world's compass, through which the Church Catholic extends, which is diffused every where. Whosoever then would go into a part, and be cut off from the whole, hath no part in the mystery[1] of the *four corners*. But if he hath not part in Peter's vision, neither in the *keys* which were given to Peter. For from the four winds God saith His Saints shall be gathered together at the end; because that now through these four quarters the faith of the Gospel is spread abroad. Those *animals*, then, are the Gentiles. For all the Gentiles which were unclean, in their errors and superstitions and concupiscences, before Christ came, at His coming having their sins forgiven them, were made clean. Whence now after the remission of sins, why should they not be received into the Body of Christ, which is the Church of God, which Peter represented? v. [1] sacramentum Mat.24, 31.

7. For Peter in many places of the Scriptures appears to represent the Church; especially in that place where it was said, *I give unto thee the keys of the kingdom of heaven. Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.* What! did Peter receive these *keys*, and Paul not receive them? Did Peter receive them, and John, and James, and the rest of the Apostles, not receive them? Or are not these *keys* in the Church, in which sins are daily remitted? But since in figure Peter represented the Church, what was given to him singly, was given to the Church. Peter then represented the Church, the Church is the Body of Christ. Let her receive therefore the Gentiles now made clean, whose sins have been forgiven them; wherefore Cornelius a Gentile man, and the Gentiles who were with him, had sent to him. This man's alms being accepted had vi. Mat.16, 19.

SERM. XCIX. [149.B.] cleansed him in some sort; it remained that as clean food he should be incorporated into the Church, that is, the Body of the Lord. But Peter hesitated[1] to deliver the Gospel to the Gentiles: because they of the circumcision who had believed, hindered the Apostles from delivering to the uncircumcised the Christian Faith; and said that they ought not to come to the participation of the Gospel, unless they had received circumcision which had been delivered to their fathers.

[1] trepidabat

vii. 8. Therefore that vessel took away all doubting: and so after that vision he was admonished by the Holy Ghost, to get him down and go with those who had come from Cornelius, and he went. For Cornelius and they that were with him were regarded, so to say, as of those animals, which had been shewn in the *vessel*, whom notwithstanding God had already cleansed, for that He had accepted their alms from them. Therefore were they to be *eaten and killed*, that is, that their life past, wherein they had not known Christ, should be killed in them; and they pass over into His Body, as it were into the new life of the fellowship of the Church. For so Peter himself, when he had come to them, explained briefly what was shewn to him in that vision. For he says, *Ye know too, how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation: but God hath shewed me, that I should not call any man common or unclean.* Which assuredly God then shewed, when that voice was uttered, *What God hath cleansed, that call not thou common.* And afterwards, on coming to the brethren to Jerusalem, when certain made a noise, because the Gospel was delivered to the Gentiles, repressing their commotion, he rehearsed also this same vision: which would not have had to be rehearsed, if it had not relation to the same interpretation.

Acts 10, 28.

v. 15.

Acts 11.

viii. 9. Peradventure that may be enquired also, why that in which those animals were was of *linen*. Not assuredly without a cause. For we know, that the moth which spoils other garments, does not consume linen. Let each one drive out of his heart the corruptions of evil lusts, and be so incorruptibly stablished in faith, as not to be penetrated by wicked thoughts like moths, if he would have a part

in the mystery of that *linen sheet*, whereby the Church is figured. SERM. XCIX. [149.B.] ix.

Why was it *thrice let down from heaven?* Because all these Gentiles, who belong to the four parts of the earth's compass, wherein the Church is spread abroad, which the *four corners* signified, by which that *vessel* was held together, are baptized in the Name of the Trinity. In the Name of the Father, and of the Son, and of the Holy Ghost, are they that believe renewed, that they may belong to the fellowship and communion of saints. Therefore the *four corners*, and the thrice letting down, shews also the number twelve of the Apostles: as it were, three times reckoned by four. For three times four are twelve. Enough, as I suppose, has been said of this vision.

11. Another question was deferred by me, why the Lord, in the Sermon which he delivered on the Mount, said to His disciples, *Let your works shine before men, that they may see your good deeds, and glorify your Father which is in heaven.* And a little after in the same Sermon saith, *Take heed that ye do not your righteousness before men, to be seen of them;* and, *Let thine alms be in secret, and thy Father Who seeth in secret shall reward thee.* Oftentimes does the worker fluctuate between these two precepts, and knows not which to obey: when of course he wishes to obey the Lord, Who enjoineth both. How shall our works shine before men, that they may see our good deeds: and how again shall our alms be in secret? If I should wish to observe the latter, I stumble against the former: if I shall have observed the former, I sin in the latter. Therefore either place of Scripture must be so tempered, that it may be shewn that the divine precepts cannot be opposed to one another. For this seeming strife in the words, looks for the peace of one who understandeth them. Let every one have agreement in the heart with the word of God, and there is no disagreement in the Scripture. x. Matt. 5, 16. Matt. 6, 1. v. 4. Vid. Serm. 47, 13. (ix) &4. (54. B.) xi.

12. Suppose then a man giving alms, so that no one at all knows it, if it be possible, not even he to whom it is given; so that avoiding even his eyes he should rather put down for the other to find, than reach out for him to receive. What more can he do, to hide his alms-doing? He surely

SERM. XCIX. [149.B.] runs against that other sentence, and doeth not what the Lord saith, *Let your works shine before men, that they may see your good deeds.* No one sees his good deeds, he does not invite to imitation. The rest of the world will be barren, as far as lies in him, whilst they think that by no one is what God hath enjoined done, if men act so, that their good works may not be seen: whereas a greater mercy is done towards him, to whom is proposed an example for good imitation, than to him to whom is extended nourishment for the body's refreshment. Suppose another who parading[1] and boasting of his alms before people, wishes for nothing else in them than to be praised: *that his works may shine before men.* You see that he does not offend against that precept: but he does offend against the Lord's other precept, Who saith, *Let thine alms be in secret.* Such an one as this even grows sluggish, if there be any ungodly ones, who may chance to blame what he is doing. He hangs on the tongue of praisers: now he is like to *the virgins, who carry no oil with them.* For ye know there were five foolish virgins, who carried no oil with them; and other wise ones, who did carry oil with them. The lamps of all were lighted; but some had not with them wherewith to feed that light, and they were so distinguished from those who had, that they were called *foolish*, the other *wise.* What then is, "to carry oil with them," but to have a conscious intention of pleasing God by good works, and not to place the end of their rejoicing in this, if men praise, who cannot see the conscience? For that he doeth, man can see: but with what mind he doeth, God seeth.

[1] ventilantem

Mat.25, 3.

v. 4.

xii. 13. Let us then suppose a man who observeth either precept, obeyeth either. He dealeth his bread to the hungry, and dealeth it before those whom he wisheth to make his imitators; himself too imitating the Apostle, who saith, *Be ye imitators of me, as I also am of Christ.* He deals then his bread to the hungry, open in work, devout in heart. Whether he seeketh therein his own praise, or God's glory, no man seeth, no man judgeth: but yet they who in benevolent intention are prepared to imitate him, believe that the good which they see done, is done also with a godly mind; and they praise God, by Whose precept and gift

1 Cor. 4. 16. & 11, 1.

they see such things done. His work therefore appears, *that men may see, and glorify their Father Which is in Heaven;* but his intention[1] itself is in the heart, *that his alms may be in secret, and the Father Which seeth in secret may reward him.* He has kept the due mean, of neither precept the despiser, but of either the fulfiller. For he hath taken heed that his righteousness should not be done before men, that is, that he should not have his end there, to be praised of men; when he has wished not himself, but God, to be praised in his good work. But because that will is within, in the very conscience, that alms was done *in secret*, that He may repay, from Whom nothing is hid. For who can lay open to men his heart when he doeth aught, so as to shew with what intention of the mind he doeth it?

SERM. XCIX. [149. B.]

[1] effectus

14. For these very words even, Brethren, were spoken by the Lord with sufficient exactness. Mark how He saith, *Take heed that ye do not your righteousness before men, to be seen*, saith He, *of them.* If he hath placed the end in this that He said, *to be seen of them;* this is a reprehensible and blameable end, to be willing to do good up to men's praise, to seek no more of it beyond that. Whosoever then only acteth, that he may be seen of men, is reprehended by the Lord in this sentence. But in the other place where He enjoineth our good deeds to be seen, He did not place the end in this, that men only should see the man, and praise the man: but He passeth on to the glory of God, that the worker's intention should be carried forward even unto that. *Let your works*, saith He, *shine before men, that they may see your good deeds;* but this thou must not seek after. What then? He addeth, and saith, *and glorify*, saith He, *your Father Which is in Heaven.* This if thou seek, that God may be glorified, fear not to be seen of men. Even so is thine alms within, *in secret;* where He Only Whose glory thou seekest, seeth that thou art seeking this. Whence the Apostle Paul, after that he was struck down the persecutor of the Gospel, and raised up the preacher, saith, *But I was unknown by face unto the churches of Judæa, which were in Christ. But they had heard only, that he which persecuted us in times past, now preacheth the faith which once he destroyed; and they glorified*, saith he, *God in me.* He

xiii.

Gal. 1, 22—24.

SERM. XCIX. [149.B.] did not rejoice because man who had received, was known; but because God Who had given was praised. For he said himself, *If I yet pleased men, I should not be the servant of Christ*. And yet in another place he says, *Even as I please all men in all things*. And this is a similar question to the present. But what does he subjoin? *Not seeking*, he says, *mine own profit, but the profit of many, that they may be saved*. This is what in the other place he says, *And they glorified God in me:* which the Lord also saith, *That they may glorify your Father Which is in Heaven*. For then are men made whole, when in the works which they see done by men, they glorify Him, from Whom men have received them.

Gal. 1, 10. 1 Cor. 10, 33.

15. Two questions remain; but I fear lest I be burdensome to those who have already lost taste for them, yet again I fear lest I should defraud those who are still hungering. I remember nevertheless what I have paid, and what I owe.

XIV. For it remains to see what is, *Let not thy left hand know what thy right hand doeth:* and touching the love of enemies, why license seemed to have been given to them of old, to hate enemies, the love of whom is enjoined us. But what shall I do? If I treat briefly of these things, perhaps I shall not be understood as I ought; if at length, I fear lest I should weigh you down more by the burden of my words, than lift you up by any profit of my exposition. But by all means if ye do not sufficiently understand, hold me still a debtor, that these subjects may be discussed more fully at another time. Yet it is not proper that they should be now so left, as that nothing at all should be said of them. The *left hand* of the soul is carnal desire, the *right hand* of the soul is spiritual charity. If then when one doeth alms, he mixeth in the desire of temporal advantage, so as to seek in that work for any such thing, he mixeth the consciousness of the *left hand* with the works of the *right*. But if in simple charity, and a pure conscience before God, he helpeth a man, having an eye to nought else but to please Him Who enjoineth these things, the left hand knoweth not what the right hand doeth.

Matt. 6, 3. Matt. 5, 43.

XV. 16. But touching the love of enemies there is a more difficult question, nor can it be resolved in few words. But

as ye hear, pray for us; and peradventure the Lord God will quickly give what we think to be difficult. For of one granary do we live; for that we are in one family. What then we think to be very deep within, in secret, He haply Who promiseth placeth at the entry, that it may with greatest ease be given to them that seek. The Lord Christ Himself loved His enemies: for as He hung on the Cross, He said, *Father, forgive them, for they know not what they do.* Stephen followed His example, when stones were being cast at him, and said, *Lord, lay not this sin to their charge.* The servant imitated the Lord, that no one of the servants may be slow, and think that this is something which could be done by the Lord Alone. If then it be too much for us to imitate the Lord, let us imitate our fellow-servant. For to the same grace have we been all called. Why then was it said to them of old, *Thou shalt love thy neighbour, and hate thine enemy?* Because haply the truth was said to them too; only to us more openly according to the distribution of times, through His presence Who saw what was to be kept veiled, and what opened, and to whom. For if we have an enemy, whom we are enjoined never to love; and he is the devil: *Thou shalt love thy neighbour*, man; *and hate thine enemy*, the devil. But because in men themselves enmities oftentimes exist in the minds of those, who by unbelief *give place to the devil*, and they become his vessels, so that he *worketh in the children of disobedience;* but it may be, that a man may relinquish his malice, and turn himself unto the Lord; even amid his violence, whilst he is yet persecuting, he must be loved, and he must be prayed for, and good must be done him; so thou wilt both fulfil the first precept, to *love thy neighbour*, man, and *hate thine enemy*, the devil; and the second, to love men, thine enemies, and pray for them who persecute thee.

SERM. XCIX. [149.B.]

Luke 23, 34.

Acts 7, 60.

17. Unless haply you think that the Christians did not pray at that time for Saul the persecutor of the Christians. Peradventure for his conversion that voice of the martyr Stephen was heard. For he was in that number of his persecutors, and kept the clothes of them that stoned him. The same too writing to Timothy, says, *I exhort that first of all, supplications, prayers, intercessions, giving of thanks,*

XVI.

Acts 7, 58.

1 Tim. 2, 1. 2.

SERM. XCIX. [149.B.] *be made for all men; for kings, and for all that are in eminent place, that we may lead a quiet and peaceable life.* He bade then that prayer be made for kings: and kings at that time persecuted the Churches. But those Churches which then praying for them they persecuted, now having been heard for them they defend.

xvii. 18. Wouldest thou then observe that precept of them of old too? *Love thy neighbour*, that is, every man. For from the two first parents being all born, we all of course are neighbours. For certainly the Lord Jesus Christ Himself, Who commanded that enemies be loved, testified that all the Mat.22, 37. Law and the Prophets hung on these two precepts; *Thou shalt love the Lord thy God with all thine heart, and with all thy* v. 39. *soul, and with all thy mind; and thou shalt love thy neighbour as thyself.* He gave no precept in that place touching the love of enemies. Do not these two precepts then contain [1] absit the whole? Undoubtedly[1] they do. Because when He saith, *Thou shalt love thy neighbour*, herein are all men included, even though they be enemies; because again as regards spiritual nearness thou knowest not what in the foreknowledge of God a man may be in respect of thee, who at the time seemeth thine enemy. For seeing that the patience of God leadeth him to repentance, peradventure he will know and follow Him Who leadeth him. For if God Himself, Who knoweth who shall persevere in sins, who shall relinquish Matt. 5, 45. righteousness and fall away irrevocably to iniquity, yet *maketh His sun to rise on the good and evil, and sendeth rain on the just and unjust*, inviting them doubtless to repentance through patience, that they who shall have disregarded His goodness, may in the end experience His severity; with what anxious care ought man to be ready to be appeased, lest by chance when he knows not what sort of a person any may one day be, he should, through regarding his present enmity, hate him with whom he will reign in everlasting happiness? Fulfil therefore the first precept, *Love thy neighbour*, every man; and *hate thine enemy*, the devil. Fulfil the second too, *Love thine enemies*, men, that is, who are so: *pray for them who persecute thee;* for men, that is: *do good to them who hate thee*, to men, that is.

xviii. Rom. 12, 20. 19. *If thine enemy hunger, feed him; if he thirst, give*

him drink; for by so doing thou shalt heap coals of fire on his head. And here is a question. For how does a man love him, whom he would have on fire with coals? But, if it be understood, there is no difficulty. For it is spoken of those *desolating coals, which are given* to a man *against the deceitful tongue.* For when a man doeth good to an enemy, and not being overcome by his evil, *overcometh the evil with good*, very often he will repent him of his enmity, and will be angry with himself, that he has injured so good a man. Now this burning is repentance, which, as *coals of fire*, consumes his enmity and malice. SERM. XCIX. [149.B.] Ps. 119, 4. Sept. (120, 3. E. V.)

SERMON C. [CL. BEN.]

On the words of the Acts of the Apostles, c. xvii. "But certain philosophers of the Epicureans and Stoics conferred with him, &c."

Delivered at Carthage.

1. You took notice as we did, Beloved, when the Book of the Acts of the Apostles was being read, how Paul spake to the Athenians, and was called by them who mocked at the preaching of the truth, a *sower of words.* It was spoken indeed by them in mockery, but it is not to be rejected by believers. For he was in very truth *a sower of words*, but a reaper of good conversation. And we, insignificant though we be, and in no way to be compared with his excellency, in God's field, which is your heart, do sow the words of God, and look for an abundant harvest from your conversation. Nevertheless I conjure you to give your earnest attention to that which I am admonished to speak of to you, Beloved, which is contained in the lesson itself, if by any means, through the aid of our Lord God, I say any thing which can neither easily be by all understood, unless it be spoken of; nor ought, when it is understood, by any to be despised. i. Acts 17, 18. σπερμολόγος

2. He was speaking at Athens. The Athenians were of surpassing fame among other peoples in all literature and learning. It was the country of great philosophers. From

SERM. C. [150.B.] thence varied and multiform doctrine had spread itself through all the rest of Greece and the other countries of the world. There was the Apostle speaking, there *proclaiming Christ crucified, to the Jews indeed a stumblingblock, and to the Gentiles foolishness, but to them who are called, Jews and Greeks, Christ the Power of God and the Wisdom of God.* How perilous it was to proclaim this among the proud and learned, it is for you to think. Finally, when he had ended his discourse, and *they heard of the resurrection of the dead,* which is a principal point of Christians' faith, *some mocked; and others said, We will hear thee again of this matter.* Nor were there wanting some who believed, and among them is named one *Dionysius the Areopagite,* a leading man that is among the Athenians; (for the senate of the Athenians was called Areopagus;) and a certain noble woman, and some others. So then that multitude was divided into three parts as the Apostle spake, ordered by a wondrous distinction, in certain gradations, of mockers, doubters, believers. For *some,* as we heard it written, *mocked; some said, We will hear thee again of this matter;* these were the doubters: *some believed.* In the middle, between the mockers and the believers, are the doubters. Whoso mocketh, falleth: whoso believeth, standeth: whoso doubteth, wavereth. *We will hear thee again of this matter,* they say: uncertain, whether they would fall with the mockers, or stand with the believers.

1 Cor. 1, 23. 24.

Acts 17, 32.

v. 34.

ii. But still did that *sower of words* labour in vain? But if he had been afraid of the mockers, he would not have reached the believers; just as if that sower of the Gospel, whom the Lord makes mention of, (for doubtless this was Paul,) had hesitated to cast in the seed, lest some should fall by the *way side,* other some among *thorns,* other into *stony places;* the seed could never have got also into the *good ground.* So let us sow, let us scatter; do ye prepare your hearts, do ye yield fruit.

3. This too, if ye remember, Beloved, we heard when it was being read, that *certain philosophers of the Epicureans and Stoics conferred* with the Apostle. Who these Epicurean and Stoic philosophers are, or were, what they held, that is, what they thought to be true, what they aimed at in their philosophy, doubtless many of you do not know; but

since it is at Carthage that I am speaking, many do know. Let them assist me now who am about to speak to you. It is indeed much to the purpose, which I think ought to be spoken of. Let them give ear to us, both those that know not, and those that know; let those who know not be instructed, those that know be reminded: let the one attain to knowledge, let the other refresh their knowledge. SERM. C. [150.B.]

iii. 4. In the first place, hear generally the common aim of all philosophers, in which common aim they had five divisions and differences of their peculiar opinions. In common, all philosophers in their studies, their enquiries, disputations, living, aimed at apprehending a happy life. This was the one ground of philosophizing: but I suppose that the philosophers have this in common with us also. For if I were to ask of you why ye have believed in Christ, why ye have been made Christians; every man answers me truly, "For a happy life." The aiming therefore after a happy life is common to philosophers and Christians. But where the thing as to which there is such agreement may be found, herein is the question, from this point the separation. For to aim after a happy life, to wish for a happy life, to desire a happy life, to long for it, to make pursuit for it, is, I suppose, the case of all men. Wherefore I see that I have not said enough, that this aiming after a happy life is common to philosophers and Christians; for I ought to say, common to all men, to all men whatsoever, good and bad. For both he who is good, is therefore good that he may be happy; and he who is bad, would not be bad, if he did not hope that he might be happy thereby. As touching the good, the question is an easy one, that they are therefore good, because they seek a happy life. As touching the bad, some peradventure doubt, whether they too seek a happy life. But if I could interrogate the bad, separate and divided from the good, and say, "Do you wish to be happy?" no one would say, "I do not wish it." For instance, suppose a thief: I ask of him, "Why do you commit theft?" "That I may have," he says, "what I had not." "Why do you wish to have what you had not?" "Because it is wretched not to have." If then it is wretched not to have, he thinks it happy to have. But in this he is shameless and mistaken, in that he would

SERM. C. [150.B.] be made happy by what is bad. For it is good to all to be happy. Wherein then is he perverse? In that he seeketh good, and doeth evil. What seeketh he then? How doth the desire of the bad aspire after the reward of the good? A happy life is the reward of the good: goodness is the work, happiness is the reward. God enjoineth the work, proposeth the reward: He saith, "Do this, and thou shalt receive this." But that bad man answers us, "Unless I act badly, I shall not be happy." As though one were to say, "I do not arrive at good, unless I am bad." Seest thou not, that good and bad are contraries? Art thou seeking good, and doing bad? Thou art running in a contrary direction, when shalt thou reach the end?

iv. 5. Let us then leave these, perhaps it will be in place to return to them, when we shall have fulfilled what we have purposed touching the philosophers. For I imagine it was not without a meaning, that by means of them who were not aware of it, some great thing was done, Divine Providence Itself so ordering it, that whereas there were very many sects of philosophers in the city of Athens, none conferred with the Apostle Paul, but the Stoics and Epicureans. For when ye shall have heard what they held in their sects, you will see how that it did not happen without a meaning, that of all the philosophers they only should confer with Paul. For neither could he choose for himself the disputants whom he would answer, but Divine Wisdom Which governeth all things brought these before him, in whom almost the whole ground of the dissension of philosophers consisted. I will speak then briefly: let the unlearned believe us, let the learned judge of us. I suppose that I do not dare to lie to the unlearned, with the learned as judges; especially seeing that I am speaking of something, wherein both the learned and unlearned may alike judge truly. This then I say first, that man consists of soul and body. I do not ask you here to believe, but I even ask you to judge. For I do not fear, lest as to this saying any one who knows himself, should judge unfavourably of me. Man then, as no one disputes, consisteth of soul and body. This substance, this thing, this person which is called man, seeketh a happy life; this ye know too; nor do I urge you to believe it, but

remind you that ye may acknowledge it. Man, I say, this no mean thing, surpassing all cattle, all things that fly, and all that swim, and whatsoever carrieth flesh and is not man; man, I say, consisting of soul and body; not a soul of any kind whatever. for beasts too consist of soul and body; man then, consisting of a reasonable soul and mortal flesh, seeketh a happy life. When man shall have come to know what thing makes a happy life, unless he hold it fast, follow it, claim it for himself, take it to him if he has the power, ask for it if he has a difficulty, he cannot be happy. The whole question therefore is, what makes a happy life? Place then before your eyes the Epicureans, the Stoics, and the Apostle; which I might also thus express, the Epicureans, Stoics, Christians. Let us first ask the Epicureans, what thing makes a happy life. They answer, "The pleasure of the body." Here now I ask you to believe, for I have judges. For whether the Epicureans do say this, do hold this, you do not know, because you have not read those writings; but there are here those who have read them. Let us return to those who are to be questioned. What say ye, Epicureans, what thing makes a happy life? They answer, "The pleasure of the body." What say ye, Stoics, what thing makes a happy life? They answer, "The virtue of the mind." Give heed with me, Beloved, we are Christians, we are disputing with the philosophers. See ye why those two sects only were procured to confer with the Apostle? There is nothing in man, that appertains to his substance and nature, besides body and soul. In one of these two, that is, in the body, the Epicureans placed the happy life; in the other, that is, in the soul, the Stoics placed the happy life. As far as appertains to man, if his happy life is from himself, nothing remains besides the body and soul. Either the body is the cause of a happy life, or the soul is the cause of a happy life: if thou seek for any thing further, thou gettest out of man. Those then who placed man's happy life in man, could not any how place it elsewhere, save either in the body or in the soul. Of those who placed it in the body, the Epicureans held the first place; of those who placed it in the soul, the Stoics held the first place.

SERM. C. [150.B.]

Vid. Serm. 106. 7. (156.B.)

SERM. C. [150.B.] V.

6. Lo, here they are, they confer with the Apostle; has the Apostle any thing more than they? or must he necessarily consent to one of these two sects, so that he too should place the cause of a happy life, either in the body, or in the soul? Paul would never place it in the body: for there is nothing great in this; forasmuch as even the philosophers themselves, who have the best notions of the body, do by no means place the cause of happiness in the body. For the Epicureans have this same notion both of the body and of the soul, that they are both mortal. And what is more grievous and detestable, they say that the soul after death is dissolved before the body. "Whilst," they say, "after the breathing out of the spirit, the dead body yet remains, and the lineaments of the members endure for a while in their entireness, the soul, immediately it departs, is dissolved, beaten about as smoke by the wind." Let us not marvel then, that they placed the supreme good, that is, the cause of happiness, in the body, which they held to be better in them than the soul. Could the Apostle do so? Far be it from him to place the supreme good in the body. For the supreme good is the cause of happiness; yea verily the Apostle was grieved, that some of the number of Christians chose the sentiment of the Epicurean—not men, but swine. For of this number were they, who by *evil communications corrupted good manners*, and said, *Let us eat and drink, for to-morrow we shall die.* The Epicureans conferred with the Apostle Paul: there are Christian Epicureans too. For what else are they who are daily saying, *Let us eat and drink, for to-morrow we shall die?* To what tends, "There will be nothing after death, for our life is the passing of a shadow?" For they said amongst the rest in the unrighteous thoughts of their hearts, *Let us crown ourselves with rose-buds, before they be withered: let there not be a meadow, which our riot shall not pass over, let us leave tokens of joyfulness in every place; for this is our portion, and our lot is this.*

1 Cor. 15, 33. v. 32.

Wisd. 2, 8. 9.

Vulg.

VI.

7. If with any severity we rebuke this, if with any vehemence we withstand these irregular desires, they will say also what follows, *Let us oppress the poor righteous man.* And notwithstanding in my position at least in this place, I am

Ibid. 10.

not afraid to say, Be not ye Epicureans. Have indeed in your thoughts that which is said by these, using it in no right sense, *For to-morrow we die:* but we shall not die altogether; for after death abideth that which follows death. The dying man's companion will be either life, or punishment. Let no one say, "Who ever returned from hence hither?" That rich man clothed in purple wished to return too late, and could not get permission. In his thirst he asked for a drop, who had disdained the poor man in his hunger. Let no one therefore say, *Let us eat and drink, for to-morrow we shall die.* If ye will say, *For to-morrow we shall die;* I do not prohibit you; but say something else before it. The Epicureans indeed, as though they were not to live after death, as though having nothing but what delights the flesh, say, *Let us eat and drink, for to-morrow we shall die.* But let not Christians who are to live after death, yea rather to live in happiness after death, say, *Let us eat and drink, for to-morrow we shall die:* but hold to the words, *For to-morrow we shall die:* and say, "Let us fast and pray, *for to-morrow we shall die.*" I add certainly another thing, I add a third thing, nor do I pass over what is especially to be regarded, that with thy fast the poor man's hunger be satisfied; or if thou canst not fast, that thou the more feed him, by whose fulness allowance may be granted thee. Let Christians therefore say, "Let us fast, and pray, and give, *for to-morrow we shall die.*" Or if they wish to make mention of two things, I prefer that they say, "Let us give and pray," than, "Let us fast and pray." Far be it then from the Apostle to place in the body the supreme good of man, that is, the cause of happiness. SERM. C. [150.B.] Luke 16, 23. 24.

8. But with the Stoics perhaps the contention is not unbecoming. For, lo, when one asks where they place the efficient cause of a happy life, that is, what in man makes a happy life; they answer, that it is not the pleasure of the body, but the virtue of the soul. What says the Apostle? does he assent? If he assents, let us assent. But he does not assent; for Scripture calls them back who trust in their own virtue[a]. And thus the Epicurean who places man's vii.

[a] *Virtus* throughout this part of the Sermon is used in the double meaning of *virtue* and *strength*.

SERM. C. [150.B.] supreme good in the body, places his hope in himself. But so the Stoic who places man's supreme good in the soul, places it, it is true, in the better part of man; but he too places his hope in himself. But both the Epicurean and the Stoic are men. *Cursed* therefore *be every one that putteth his trust in man.* What then? Having now the three set before our eyes, the Epicurean, the Stoic, the Christian, let us ask each. Say, Epicurean, what thing maketh happy? He answers, "The pleasure of the body." Say, Stoic! "The virtue of the soul." Say, Christian! "The gift of God."

Jer. 17, 5.

viii. 9. And thus, brethren, the Epicureans and Stoics have as before our eyes conferred with the Apostle, and by their conference have taught us what we ought to reject, and what to choose. A thing worthy of all praise is the virtue of the soul, prudence that distinguisheth things bad and good, justice which assigneth to every one his own, temperance which restraineth passion, fortitude which sustaineth trouble with evenness of mind. A great thing, thing worthy of all praise; laud it, O Stoic, as much as thou canst; but say, whence hast thou it? It is not the virtue of thy soul that maketh thee happy, but He Who hath given thee the virtue, Who hath inspired in thee to will, and given thee the power to do. I know that thou wilt peradventure mock me, and wilt be of them of whom it is written, that they *mocked* Paul. Though thou art the *way*, I am *sowing:* for I am a *sower of words* in my small measure. What was thy railing, is my office. I am sowing: what I sow falleth into thee, as into the hard ground. I am not slothful; and I find *good ground.* What can I do for thee? Thou hast been rebuked, and by a divine oracle rebuked. Thou art among those, who trust in their own virtue; thou art among those, who place hope in man. Virtue delighteth thee: a good thing delighteth thee: I know, thou art athirst; but thou canst not make virtue flow for thyself. Thou art dry; if I shall shew thee the Fountain of life, thou wilt haply deride me. For thou art saying within thyself, "Am I to drink of this rock?" The rod hath been brought to it, and the water hath flowed. *For the Jews require signs;* but thou, O Stoic, art not a Jew: I know thou art a Greek; *and the Greeks seek after*

Phil. 2, 13.

Acts 17, 32.

1 Cor. 1, 22. &c.

wisdom. But we preach Christ crucified. The Jew is offended, the Greek scoffs. For *to the Jews an offence, and to the Gentiles foolishness: but unto them which are called both Jews and Greeks*, that is, to Paul himself from Saul, and to Dionysius the Areopagite, and to such as these, both of the one and the other, *Christ the Power of God, and the Wisdom of God.* Now thou dost not *mock* the rock: recognise in the Cross the Rod, in Christ the Fountain; and if thou art athirst, drink virtue. Be thou fulfilled from the Fountain, peradventure thou wilt burst forth into thanksgivings: what thou hast from It, thou wilt no more ascribe to thyself, but in thy bursting forth thou wilt exclaim, *I will love Thee, O Lord, my virtue.* Now thou wilt no more say, "The virtue of my soul maketh me happy." Thou wilt not be among those, who *when they knew God, glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened: for professing themselves to be wise, they became fools.* For what is, *professing themselves to be wise*, but, to have of their own selves, to be sufficient for themselves? *They became fools:* deservedly *fools.* False wisdom is very foolishness. But thou wilt be among those, of whom it is said, *They shall walk, O Lord, in the light of Thy Countenance, and in Thy Name shall they exult all the day, and in Thy righteousness shall they be exalted; for Thou art the Glory of their virtue.* Thou wast searching for virtue; say, *O Lord, my Virtue.* Thou wast searching for a happy life; say, *Happy is the man whom Thou shalt instruct, O Lord. For happy the people*, not, who have the pleasure of the body, not, who have their own virtue; but *happy is the people, whose God is the Lord.* This is the country of happiness, which all wish for, but all do not seek aright. But to such a country let us not hit out as it were of our own heart a way for ourselves, and devise wandering paths; the Way hath even come from thence.

SERM. C. [150. B.]

Ps. 17, 2. Sept. (18, 1. E. V.)

Rom. 1, 21, 22.

Ps. 88, 16. &c. Sept. (89, 15. &c. E. V.)

Ps. 17, 2. Sept. (18, 1. E. V.)

Ps. 93, 12. Sept. (94. E. V.)

Ps. 143, 15. Sept. (144. E. V.)

10. For what doth the happy man wish, what wisheth he, but not to be deceived, not to die, not to have sorrow? And what seeketh he for? To hunger more, and to eat more? What, if it be better not to hunger? No one is happy, but he that lives for ever without any fear, without any deceiv-

Serm. C. [150.B.] ableness[1]. For the soul hateth to be deceived. How greatly the soul naturally hateth to be deceived, may be understood by this, that they who laugh in disorder of mind, are bewailed by those who are in sound health; yet doubtless man would rather laugh than weep. If these two things are proposed, "Wouldest thou laugh or weep?" Who is there but would answer, "Laugh." Again, if these two are proposed, "Wouldest thou be deceived, or hold the truth?" every man answers, "Hold the truth." He prefers both to laugh, and to hold the truth: of the first two, laughing and weeping, to laugh; of the last two, mistake and truth, to hold the truth. But such is the force of most invincible truth, that any man would prefer to weep with a sound mind, than to laugh with a mind disordered. There then, in that country there will be truth, deceitfulness and error, no where. Yea, there will be both truth, and there will be no weeping. For there will be both true laughing, and rejoicing in the Truth, in that there will be life there. For if there shall be sorrow, there will not be life; for an everlasting and undying torment is not to be called life. Therefore the Lord doth not call that *life* which the ungodly are to have, though in the fire they are to live; they come to no end of life, lest they should come to an end of punishment: for *their worm shall not die, and their fire shall not be quenched:* still He would not call that *life*, but this He called *life*, which is happy and eternal. Whence when that rich man asked the Lord, *What good thing shall I do, that I may attain eternal life?* He too it is certain did not give the name of *eternal life*, but to that which is happy. For the ungodly shall have an *eternal*, but not a happy *life*, because full of torment. And so he said, *Lord, what good thing shall I do, that I may attain eternal life?* The Lord answered him touching the commandments. He said, *All these have I done.* But when He answered touching the commandments, what said He? *If thou wilt enter into life.* He did not say to him, *happy life;* because a miserable one is not even to be called *life*. He did not say to him, *eternal;* for where the fear of death is, it is not again to be called *life*. Therefore life which is worthy of this name, to be called life, is none save a happy life; and *happy* it is not, if not *eternal*. This all wish, this we all wish,

[1] fallacia

Matt. 25, 41.

Is. 66, 24.

Matt. 19, 16.

truth, and life; but to so great a possession, to so great felicity, whereby is the way? The philosophers set up for themselves ways of error; some said, "This way;" others, "Not this way, but this." The way was hidden from them, for *God resisteth the proud.* It would have been hidden from us too, had He not come to us. Therefore saith the Lord, *I am the Way.* Sluggish traveller, thou wouldest not come to the way: the *Way* hath come to thee. Thou wast seeking whereby to go: *I am the Way.* Thou wast seeking whither to go: *I am the Truth and the Life.* Thou wilt not go astray, when thou goest to Him, through Him. This is the Christian's doctrine, manifestly not to be compared with, but to be preferred beyond all comparison to the doctrines of philosophers, the filthiness of Epicureans, the pride of Stoics.

SERM. C. [100. B.]

James 4, 6.

John 14, 6.

SERMON CI. [CLI. BEN.]

On the words of the Apostle, Rom. vii. "For the good that I would I do not; but the evil which I would not, that I do, &c."

1. THERE is reason to fear, lest the lesson which has been recited out of the Apostle Paul's Epistle, as often as it is read, being wrongly understood, should give occasion to men who seek occasion. Men are indeed prone to sin, and hardly restrain themselves. When then they hear the Apostle saying, *For the good that I would, I do not; but the evil which I would not, that I do;* they *do evil,* and being displeased as they fancy with themselves because they *do evil,* they think that they are like the Apostle, who said, *For the good that I would, I do not; but the evil which I would not, that I do.* This then is occasionally read, and then it forces on me a necessity of treating it, lest men taking it amiss turn wholesome food into poison. Be your love then intent, till I shall tell you what the Lord may vouchsafe me; that when ye shall haply see me toiling in the difficulty of some obscurity, ye may by the affection of your piety aid me. i.

Rom. 7, 19.

2. First then call to mind, what, by God's mercy, ye are in

SERM. CI. [101.B.] the habit of hearing, that the life of the righteous in this body is still a war, not yet a triumph. But in this war there will be a triumph some day. Therefore hath the Apostle uttered both words of war, and words of triumph.

Rom. 7, 15. v. 16. v. 18. v. 23. The words of war we have just now heard, *For what I would, that do I not; but what I hate, that do I. If then I do that which I hate; I consent unto the Law that it is good. To will is present with me, but how to accomplish that which is good, I find not. But I see another law in my members, resisting the law in my mind, and bringing me into captivity in the law of sin which is in my members.* When thou hearest of *resisting*, when thou hearest of *bringing into captivity*, dost thou not recognise war? The voice then of triumph is not yet; but that it shall be, the same Apostle teacheth thee, saying, *This corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality;* here is the voice of triumph; *then shall be brought to pass the saying that is written, Death is swallowed up in victory.* Let the triumphant say, *O Death, where is thy contention!* We shall say it then, some time or other we shall say it; and this some time or other will not be far off. For there remaineth not of this world's course as much as hath run out already. This therefore we shall say then. But now in this war, lest this lesson by our wrong understanding of it be the enemy's trumpet, not ours, whereby he may be animated, not whereby he may be conquered; give heed, I beseech you, my brethren, and do ye who are contending, contend. For ye who are not yet contending, will not understand what I say; ye who are already contending, will understand. My voice will be aloud, yours in silence. First call to mind what he wrote to the Galatians, whereby this may be conveniently explained. For he saith, speaking to the faithful, speaking to the baptized, all whose sins of course had been forgiven them in the holy laver; yet speaking to these, but withal to those who were in combat speaking, he saith, *I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.* He did not say, "Shall not do:" but *Shall not fulfil.* Why is this? He goes on and saith, *For the*

ii. 1 Cor. 15, 53. &c. Gal. 5, 16. &c.

flesh lusteth against the Spirit, and the Spirit against the flesh. For these are contrary the one to the other, so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the Law: assuredly not, but under grace. *If ye be led of the Spirit:* what is, *to be led of the Spirit?* To consent unto the Spirit of God enjoining, not to the flesh lusting. Nevertheless, it doth lust, and thou resistest; and it wishes somewhat, and thou dost not: persevere, that thou mayest not wish it. SERM. CI. [151.B.]

iii. 3. Notwithstanding, thy desire should be such to Godward, that there should not even be this concupiscence for thee to resist. See what I have said, Thy desire, I say, should be such to Godward, that there should not even be at all this concupiscence, for thee to be obliged to resist. For thou dost resist, and by not consenting dost conquer: but better is it not to have an enemy, than to conquer. This enemy some day will be no more. Cast back thy mind to the voice of triumph, and see if he will be. *O death, where is thy contention?* It will be no more. *O death, where is thy sting?* Thou shalt seek its place, and shalt not find it. For this is not, and ye ought to give especial heed to it; for this is not as it were some other nature, according to the Manichæan's madness. It is *our* weakness, it is *our* corruption. It will not be in separation, in some other place, but, when healed, it will exist no where. Therefore, *ye shall not fulfil the lusts of the flesh.* It were better indeed to fulfil what the Law saith, *Do not lust.* This is the fulness of virtue, the perfection of righteousness, the palm of victory, *Do not lust.* Because this cannot be fulfilled at present, let that at least be fulfilled which Holy Scripture also saith, *Go not after thy lusts.* Better it is not to have them; but seeing that they are, *go not after them.* They will not go after thee: *go not thou after them.* If they will go after thee, they will cease to be; because they will not rebel against thy mind. They do rebel, rebel thou; they do fight, fight thou; they fight boldly, fight thou boldly; look only to this, that they do not overcome. 1 Cor. 15, 55. Rom. 7, 7. Ecclus. 18, 30.

iv. 4. Lo, I will lay down one instance hereupon, whereby ye may understand the rest. You know that there are sober men: they are few comparatively; but there are such. You

SERM. CI. [151.B.] know too that there are drunkards: they abound. A sober man has been baptized: as far as drunkenness is concerned, he hath not wherewith to fight: he hath other lusts, wherewith to fight. But that ye may understand touching all the rest, let us set before us the contest with one enemy only. A drunken man has been baptized also: he has heard, and heard with fear, amongst the other wickednesses for which the kingdom of God is shut up against those who live evilly, that drunkenness is also mentioned: because where it is said, *Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves;* there it is added, *nor drunkards, &c. shall inherit the kingdom of God.* He has heard, and feared. He has been baptized, all his past sins of drunkenness have been forgiven him: the hostile habit remains. He hath then wherewith to fight, now that he is born anew. His past wickednesses have been all forgiven him: let him take heed, watch, fight, that he be not some future time intoxicated again. That lust of drinking then rises up, solicits the mind, brings dryness on the throat, lies in ambush at the senses: wishes even, if possible, to penetrate the wall itself, to come at him who is shut in there, to draw him away captive. It fights; fight thou against it. O if it did not even exist! If by an evil custom it has grown, by good custom it will die: be thou only loth to satisfy it, satiate it not by yielding, but by resisting kill it. Nevertheless, as long as it exists, it is an enemy. If thou consent not to it, and art never intoxicated, it will be less and less every day. For thy subjection is its strength. For if thou shalt give way to it, and become intoxicated, thou givest it strength. What! against me, and not against thyself? I from this higher place advise, speak, preach: I denounce beforehand what evil must come upon drunkards. You have no ground for saying, "I have not heard:" you have no ground for saying, "God requireth my soul of his hand, who never spake to me." But thou art toiling because thou hast made for thyself a mighty enemy by an evil habit. Thou hast not toiled to nourish him: toil, to conquer him. And if thou hast not strength enough against him, pray to God. Yet if it shall not conquer thee, though this very evil habit of thine may struggle with thee,

1 Cor. 6, 9. & 10.

if it shall not conquer thee, thou hast done what the Apostle Paul says, *Ye shall not fulfil the lusts of the flesh.* The lust was formed by its soliciting: but it was not fulfilled by drinking. SERM. CI. [151.B.] Gal. 5, 16.

5. What I have said of drunkenness, the same is true of all vices, of all lusts. For with some are we born, some we have created by habit. For because of those, with which we are born, are infants baptized, that they may be loosed from the guilt of their descent, not of the evil habit which they had not. Therefore must we always fight; because this same concupiscence, wherewith we are born, cannot be ended as long as we live: diminished it may be day by day, ended it cannot be. Through this it is that this body of ours is called a *body of death.* Of this the Apostle speaks, *For I delight in the Law of God after the inward man. But I see another law in my members, resisting the law of my mind, and bringing me into captivity in the law of sin, which is in my members.* Then was this law born, when the first Law was transgressed. Then, I say, was this law born, when the first Law was despised and transgressed. What is the first Law? That which man received in Paradise. Were they not *naked, and were not ashamed?* Why were they *naked, and not ashamed*, but because there was as yet no law in the members resisting the Law of the mind? Man did a deed meet for punishment, and found an impulse meet for shame. They ate against the prohibition, and *their eyes were opened.* What! did they before this wander up and down in Paradise with closed or blinded eyes? Not so. For how did Adam give names to the fowl and the beasts, when all the animals were brought to him? What did he give names to, if he did not see them? Then again it is said, The woman saw the tree, *that it was pleasant to the eyes to see.* They had then their eyes open; and *they were naked, and were not ashamed.* But their eyes were opened to something which they had never been sensible of, which in the provocation[1] of their body they had never been shocked at. *Their eyes were opened* to perceive, not to see: and because they felt shame, they took care for concealment. *They sewed*, it is said, *fig leaves together, and made themselves aprons.* What they covered, there they felt. Lo, v. Rom. 7, 22. v. 23. Gen. 2, 25. vi. Ibid. v. 20. Gen. 3, 6. [1] motu v. 7.

SERM. CI. [151.B.] whence original sin is derived, lo, whence no one is born without sin. Lo, wherefore the Lord would not be thus conceived, Whom a Virgin conceived. He dissolved sin, Who came without it: He dissolved it, Who came not from it. Whence one and One: one unto death, One unto Life. The first man unto death, the Second Man unto Life. And why the first man unto death? Because only man. Why the Second Man unto Life? Because God and Man.

6. The Apostle therefore doeth what he would not: for he would not lust, and yet he lusteth: therefore he doeth what he would not. Did that evil concupiscence draw the subjugated Apostle to fornication and adultery? God forbid. Let no such thoughts arise into our hearts. He wrestled, he was not subjugated. But because he was loth even to have this against which to wrestle, therefore he said, *I do what I would not.* I would not lust, and I do lust. Therefore do I what I would not; but yet I do not consent to lust. For Gal. 5, 16. otherwise he would not say, *Ye shall not fulfil the lusts of the flesh;* if he himself fulfilled them. But he sets his own fight before thine eyes, that thou mightest not be afraid of thine. For if the blessed Apostle had not said this, when thou shouldest see thy lust stirred in thy members, though thou mightest not consent to it; yet when thou sawest it stirring, thou mightest haply have despaired of thyself, and said, "If I had any part in God, I should not be excited thus." See the Apostle fighting, and give not thyself up to desperation. *I see another law*, saith he, *in my members resisting the law of my mind.* And because I would not that it should *resist;* for it is my flesh, it is my very self, it is a part of me: *what I would, that do I not; but the evil that* vii. *I hate, that do I;* in that I lust. What good then do I? In that I consent not to evil concupiscence. I do good, and I do not fulfil good: and concupiscence, mine enemy, doeth evil, and doth not fulfil evil. How do I do good, and do not fulfil good? I do good, when I consent not to evil concupiscence: but I do not fulfil good, so as to have no concupiscence at all. Again, accordingly how doth my enemy too do evil, and not fulfil evil? It doeth evil, in that it exciteth evil desire: it doth not fulfil evil, in that it draweth me not to evil. And in this war is the whole life of Saints.

Now what shall I say of the unclean, who do not even fight? They are dragged along in subjugation: nay not even dragged along, because they follow willingly. This, I say, is the fight of Saints, and in this war man is ever in peril, until he die. But in the end, that is, in the triumph of that victory, what is said? yea, what saith the Apostle even now in the anticipation of triumph? *Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy contention?* The voice of the triumphant. *O death, where is thy sting?* But *the sting of death is sin;* by whose sting death was brought to pass. Sin is as a scorpion: it stung us, and we died. But when it is said, *O death, where is thy sting?* sting by which thou wast produced, not which thou didst produce. When then it is said, *O death, where is thy sting?* doubtless it will be no more; because sin will be no more. *But the sting of death is sin.* Against sin was the Law given. *But the strength of sin is the Law.* How is *the Law the strength of sin? It entered that the offence might abound.* How is this? Because before the Law man was a sinner; when the Law had been given and transgressed, he became also a transgressor. Men were held guilty by sin: when the Law had been given, they became more guilty by transgression.

SERM. CI. [151.B.]

1 Cor. 15, 54. &c.

Rom. 5, 20.

8. Where is hope, save in what follows, *Where sin abounded, grace hath more abounded?* And so, this soldier, so thoroughly exercised as it were in this war, so exercised, as to be also a leader, when he was in distress in this war against the enemy, and said, *I see another law in my members, resisting the law of my mind, and bringing me into captivity in the law of sin, which is in my members,* a shameful law, a miserable law, a wound, a sore, a languor; subjoined: *Wretched man that I am, who shall deliver me from the body of this death?* And to his sighs relief is brought. How is relief brought? *The grace of God, through Jesus Christ our Lord.* From the law of this death, that is, from the body of this death, *The grace of God, through Jesus Christ our Lord, will deliver thee.* When wilt thou have a body, wherein no concupiscence shall remain? *When this mortal shall have put on immortality, and this corruptible shall have put on incorruption,*

viii.

Rom. 7, 23.

v. 24.

v. 25. Vulg.

1 Cor. 15, 54. 55.

SERM. CI. [151.B.] and it shall be said to death, *O death, where is thy contention?* and it shall not be. *O death, where is thy sting?* and it shall no where be. But now how is it? Hear: *So then with the mind I myself serve the Law of God, but with the flesh the law of sin. With the mind I serve the Law of God*, by not consenting; *but with the flesh the law of sin*, by lusting. And *with the mind the Law of God*, and *with the flesh the law of sin.* I at once delight in the one, and lust in the other; but I am not conquered; it solicits, lies in wait, knocks, endeavours to drag me away: *Wretched man that I am! who shall deliver me from the body of this death?* I would not be always conquering; but I would at length come to peace. Now then, brethren, hold to this limitation: with the mind serve the Law of God, but with the flesh the law of sin; but by necessity, in that ye lust, not in that ye consent. Sometimes this concupiscence lieth so in wait against the Saints, as to do to them in their sleep, what it cannot do when they are awake. Why have ye all cried out in acclamation, but that ye all feel its truth? Modesty forbids me to dwell upon it; but be not slow to pray thereupon to God. Turn we to the Lord, &c.

Rom. 7, 25.

SERMON CII. [CLII. BEN.]

On the following words of the Apostle, Rom. vii. and viii. to "God sent His Own Son in the likeness of flesh of sin, &c."

1. You ought to remember, Beloved, that I discoursed before you on a very difficult question, from the Apostle Paul's Epistle, where he says, *For what I would, that do I not; but what I hate, that do I.* Ye who were present will remember: be present now with your attention, that ye may build on to that which ye have already heard. For the lesson which has been read to-day, follows, which indeed the Reader began at this point: *God sent His Own Son in the likeness of flesh of sin, and by sin condemned sin in the flesh: that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

Rom. 7, 15.

Rom. 8, 3. 4.

But those words which were then read, but not handled, are these which follow: *So then with the mind I myself serve the Law of God, but with the flesh the law of sin. There is therefore now no condemnation to them which are in Christ Jesus. For the Law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death. For what the Law could not do, in that it was weak through the flesh.* And then follows what was read to-day: *God sent His Own Son in the likeness of flesh of sin.* There is no difficulty in obscure meanings, when the Spirit aideth. May He then aid me through your prayers; for the very desire that ye wish to understand, is a prayer to God. From Him then it is that we must look for aid. For we, like peasants in a field, labour without. But if there were no One to labour within, the seed would neither take root in the ground, nor would the shoot develope itself forth in the field, nor the stalk[1] be strengthened, and come to a proper tree; nor branches, nor fruit, nor leaves grow. Therefore the same Apostle, distinguishing the operation of the labourers and the Creator, said; *I have planted, Apollos watered; but God gave the increase.* And he added, *Neither is he that planteth any thing, neither he that watereth; but God Who giveth the increase.* If God within give not the increase, in vain is this sound at your ears. But if He giveth it, what we plant and water availeth something, and our labour is not in vain.

SERM. CII. [152.B.]

Rom. 7, 25. Rom. 8, 1. v. 2. v. 3.

[1] virga

1 Cor. 3, 6. & 7.

2. I have already told you, that what the Apostle says, *With the mind I serve the Law of God, but with the flesh the law of sin*, is in such sort to be taken: that ye allow nothing more to the flesh, than the desires, without which it cannot be. But if ye shall consent to evil desires, and shall not struggle against them, ye will mourn being conquered: and it is to be wished that ye should mourn, that ye lose not even the sense of sorrow. In all our vows then, in our will, in our prayers, when we say, *Lead us not into temptation, but deliver us from evil;* this of a truth do we desire, that even these evil longings should not rise out of our flesh. But as long as we live here, we cannot so effect it. Therefore he saith, *But to accomplish that which is good, I find not.* To *do* what, do I find? Not to consent to evil desire. *To accomplish I find not:* not to have evil desire.

Rom. 7, 25.

Matt. 6, 13.

Rom. 7, 18.

SERM. CII. [152.B.] It remains therefore in this fight, that with the mind not consenting to evil lusts, thou serve the Law of God; but with the flesh lusting, but thyself not consenting, thou serve the law of sin. The flesh forms its desires; do thou too form thine. Its desires are not brought to nothing, are not extinguished by thee; let it not extinguish thine; that in the contest thou mayest struggle, not be dragged conquered away.

Rom. 8, 1. 3. The Apostle then goes on and says, *There is therefore now no condemnation to them which are in Christ Jesus.* Though they have desires of the flesh, whereunto they do not consent; though the *law in their members resist the law of their mind, and would bring the mind into captivity:* yet because by the grace of baptism and the laver of regeneration both the guilt itself wherewith thou wast born hath been done away, and all thy past acts of consent to evil lust, in whatsoever deed, whether of impurity, or violence, in whatsoever evil thought, in whatsoever evil word, all have been effaced in that Fount, wherein thou didst enter a slave, whence thou camest out free: because, I say, these things are so, *There is now no condemnation to them which are in Christ Jesus.* There is none *now*, before there was. From one all were unto condemnation. This evil had our birth done, but this good hath our new birth done. *For the Law of the Spirit of Life in Christ Jesus hath made thee free from the law of sin and death.* It is in thy members, but it doth not make thee guilty. Thou hast been set free from it; as free fight; but see that thou be not conquered, and become a slave again. In fighting thou hast toil, but thou shalt have joy in triumphing.

Rom. 8, 1. Rom. 5, 16. Rom. 8, 2.

4. Now I have spoken to you, and ye ought to be specially mindful of it, that ye may not by reason of this fight, without which man cannot be, not even he who liveth righteously; yea rather he is in it, who liveth righteously; for he doth not even fight, who doth not live righteously, but is dragged along: that ye may not, I say, on this account, suppose that there are two natures, as it were from different principles, according to the Manichæan's madness, as though the flesh were not of God. It is false, both are of God. But human nature hath merited this strife within itself by sin. So then

it is a sickness, it is made whole, and is no more. The discord which now is in the spirit and the flesh, laboureth for concord; therefore doth the spirit labour, that the flesh may be in concord with it. Just as if a husband and wife have a dispute with one another in one house; the husband ought to labour to this end, to tame the wife. Let the wife when tamed, be brought into subjection to the husband; when the wife is brought into subjection to the husband, let peace be established in the house. SERM. CII. [152.B.]

5. But when he said, *The Law of the Spirit of Life in Christ Jesus shall make thee free from the law of sin and death;* he hath set these laws before us to be understood. Look into them, and distinguish; this distinction is necessary enough for you. *The Law*, he saith, *of the Spirit of Life*, behold one Law, *hath made thee free from the law of sin and death*, behold another law. And then follows, *For what the Law could not do, in that it was weak through the flesh*, behold a third Law. Or perhaps this is from the other two? Let us enquire, and with the Lord's help see. Of that good Law what said he? *The Law of the Spirit of Life hath made thee free from the law of sin and death.* This he did not say was powerless to produce its effect: *The Law of the Spirit of Life*, he saith, *hath made thee free from the law of sin and death.* That good Law hath made thee free from this evil law. For what is the evil law? *I see another law in my members resisting the Law of my mind, and bringing me into captivity in the law of sin, which is in my members.* Why is this also called *a law?* Altogether rightly. For very legitimately has it come to pass, that the man who would not obey his Lord, his flesh should not serve him. Thy Lord is above thee, thy flesh below thee. Serve the superior, that the inferior may serve thee. Thou hast despised the superior, thou art tormented by the inferior. This then is the law of sin, this the law of death too. For *death by sin. In the day that ye eat, ye shall surely die.* This law of sin then draggeth away the spirit, and striveth to bring it into subjection. But *I delight in the Law of God after the inward man.* And hereby is produced that combat, and in this contest it is said, *With the mind I serve the Law of God, but with the flesh the law of sin. The Law of* Gen. 2, 17. Rom. 7, 22. v. 25.

SERM. CII. [152.B.] *the Spirit of Life hath made thee free from the law of sin and death.* For this *Law of the Spirit of Life* how hath it *made thee free?* First it gave forgiveness of all sins. For this is the Law of which it is said in the Psalm to God, *And out of Thy Law have mercy upon me.* The Law of mercy, the Law of faith, not of works. What then is the Law of works? Ye have heard already the good Law of faith: *The Law of the Spirit of Life in Christ Jesus hath made thee free from the law of sin and death. For what the Law could not do in that it was weak through the flesh.* This Law then which is named in the third place, doth not fulfil somewhat as it were: but that *Law of the Spirit of Life*, hath fulfilled it; in that it *hath made thee free from the law of sin and death.* Accordingly this Law, which is named in the third place, the Law which was given to the people by Moses in the Mount Sinai, this is called the Law of works. It skilleth to threaten, not to help; it skilleth to enjoin, not to aid. It is this which saith, *Thou shalt not lust.* Whence the Apostle saith, *I had not known lust, except the Law had said, Thou shalt not lust.* And what did it profit me that the Law said, *Thou shalt not lust? Sin taking occasion by the commandment deceived me, and by it slew me.* I was forbidden to lust, and I did not fulfil what was enjoined, but was conquered. Before the Law I was a sinner: after I had received the Law, I became a transgressor. *For sin taking occasion by the commandment deceived me, and by it slew me.*

Rom. 8, 2. Ps. 118, 29. Sept. (119. E. V.) Rom. 8, 3. Rom. 7, 7. v. 11.

6. *Wherefore*, he saith, *the Law indeed is holy.* This Law then is also good; (for this too the Manichæans revile, as they do the flesh.) Of it the Apostle says, *Wherefore the Law indeed is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin that it might appear sin, by that which is good wrought death to me.* They are the Apostle's words; consider and give heed. *Wherefore the Law indeed is holy.* What so holy, as, *Thou shalt not lust?* The transgression of the Law would not be evil, if the Law itself were not good. For if it were not good, it would not be evil to transgress an evil thing. Seeing then that it is evil to transgress it, therefore is it good. What so good, as *Thou shalt not lust? The Law* then *is holy, and the com-*

v. 12. v. 13.

mandment holy, and just, and good. How he insists[1]! how he inculcates it! As though against its revilers he cries out, "What sayest thou, O Manichee? Was the Law which was given by Moses evil?" "It is evil," they say. What a prodigy! what effrontery! Thou hast said once, "it is evil;" give ear to the Apostle, saying, *The Law indeed is holy, and the commandment holy, and just, and good.* Art thou at length silenced? *Was then*, he says, *that which is good made death unto me? God forbid. But sin, that it might appear sin, by that which is good wrought death to me.* Here again, *by that which is good;* he in such wise accuseth the guilty, as not to recede from the praise of the Law. *By that which is good*, he says, *wrought death to me.* By what that is good? The commandment. By what that is good? The Law. How did it work death? *That it might appear sin;* that *sin by the commandment might become above measure sinful.* On that account *above measure.* When the sin was without the commandment, it was less: when the sin was by the commandment, it exceedeth measure. For when one is not forbidden, he thinks that he is doing well. When forbidden, he begins to be unwilling to do it: he is conquered, dragged along, brought under: now it remains for him to call for grace; because he hath had no power to keep the Law. SERM. CII. [152.B.] [1] satiat

7. And hereby that Law, of which it is said, *For the Law of the Spirit of Life hath made thee free from the law of sin and death*, is the Law of faith, is the Law of the Spirit, is the Law of grace, is the Law of mercy. But that *law of sin and death*, is not the Law of God, but *of sin and death*. But that other, of which the Apostle says, *The Law is holy, and the commandment holy, and just, and good*, is the Law of God, but of deeds, the Law of works: the Law of works, which enjoineth, not assisteth; the Law which sheweth thee sin, not taketh sin away. By one Law sin is shewed thee, by another taken away. They are the two Testaments, the Old and the New. Hear the Apostle saying, *Tell me, ye that desire to be under the Law, have ye not read the Law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free-woman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise: which* Rom. 8, 2. Gal. 4, 21, &c.

SERM. CII. [152.B.] *things are in allegory. For these are the two Testaments, the one in the mount Sinai, which gendereth to bondage, which is Agar*, the handmaid of Sarah, who was given to Abraham, and brought forth Ishmael a servant. The Old Testament then answereth[1] to Agar, *which gendereth to bondage. But the Jerusalem which is above is free, which is our mother.* So then the children of grace, are the children of the freewoman: the children of the letter are the children of the bondwoman. Look out for the children of the bondwoman: *The letter killeth.* Look out for the children of the freewoman: *But the Spirit giveth life. The Law of the Spirit of Life in Christ Jesus hath made thee free from the law of sin and death;* from which the Law of the letter could not make thee free. *For what the Law could not do, in that it was weak through the flesh.* For thy flesh rebelled, thy flesh brought thee into subjection; it heard the Law, and it the more inflamed thy lust. The Law of the letter then *was weak through the flesh:* and hereby the Law of the letter could not *make thee free from the law of sin and death.*

[1] pertinens

2 Cor. 3, 6. Rom. 8, 2. v. 3.

v. 3. 8. *God sent His Own Son in the likeness of flesh of sin;* not in flesh of sin. In Flesh indeed, but not in flesh of sin. The flesh of all other men then is flesh of sin. This only, not Flesh of sin; for that His Mother conceived Him not by concupiscence, but by grace: yet having the likeness of flesh of sin; whereby He could be both nourished, and hunger, and thirst, and sleep, and be wearied, and die. *God sent His Own Son in the likeness of flesh of sin.*

v. 3. 9. *And by sin condemned sin in the flesh.* By what sin? What sin? *By sin He condemned sin in the flesh: that the righteousness of the Law might be fulfilled in us.* Now be that *righteousness of the Law fulfilled in us;* be that *righteousness* which is enjoined now *fulfilled in us* through the Spirit Which helpeth: that is, let the Law of the letter by the Spirit of Life *be fulfilled in us; who walk not after the flesh, but after the Spirit.* By what sin then, and what sin did the Lord condemn? I see, I see indeed what sin He condemned, I see it thoroughly: *Behold the Lamb of God, which taketh away the sin of the world.* What sin? All

v. 4.

John 1, 29.

sin, all our sin He condemned. But by what sin? He had Himself no sin: of Him it is said, *Who did no sin, neither was guile found in His mouth.* None whatever, neither by derivation, or addition: He had no sin, neither original, or of His Own unrighteousness. His origin a Virgin maketh plain; but His holy conversation sufficiently sheweth that He did nothing whereby He could be worthy of death. Therefore He said, *Behold, the prince of this world cometh,* (meaning the devil,) *and shall find nothing in Me.* The prince of death shall not find wherefore to kill Me. And wherefore then shalt Thou die? *But that all men may know that I do the Father's will, let us go hence.* And He went forth to the suffering of death, a voluntary death, not of necessity, but of choice. *I have power to lay down My life, and I have power to take it again. No man taketh it from Me, but I lay it down, and I take it again.* If thou marvellest at the *power*, understand the Majesty. He speaketh as God, Christ speaketh.

SERM. CII. [152.B.] 1 Pet. 2, 22. John 14, 30. 31. John 10, 17. 18.

10. By what sin then hath He condemned sin? Some have understood it, and arrived at no inconvenient[1] a sense. But still they have by no means, as I think, been able to trace out the Apostle's meaning. Yet they have not spoken amiss: this I will first tell you, and then what I think myself, and what Divine Scripture Itself shews to be the most true. When they are asked; " By what sin hath He condemned sin? Had He sin?" they have said thus, " By sin He hath condemned sin, by sin not His own; nevertheless by sin He hath condemned sin. If then not by His Own, by whose? By the sin of Judas, by the sin of the Jews. For whereby did He shed His Blood for the remission of sins? Because He was crucified by the Jews. By whose betrayal? Judas. When the Jews killed Him, Judas betrayed Him. Did they do well, or did they sin?" It is well said, and truly said, that by the sin of the Jews also Christ condemned all sin, in that, through their persecution He shed the Blood, Whereby He hath effaced all sin. Nevertheless, see what the Apostle saith in another place; *We are ambassadors for Christ,* he says, *as though God did beseech you by us, we pray you for Christ,* that is as though Christ prayed you, for Him we pray you, *to be reconciled to God.* And then follows: *Him Who*

[1] improbum.

2 Cor. 5, 20. v. 21.

SERM. CII. [152. B.] v. 21. *knew no sin. Him Who knew no sin*, that is, Christ God, That Christ, *Who knew no sin, hath God* to Whom *we pray you to be reconciled, made sin for us, that we might be the righteousness of God in Him.* Can this be here understood of the sin of Judas, the sin of the Jews, the sin of any other man whatsoever? When you hear, *He made Him sin for us, Who knew no sin.* Who? Whom? God made Christ. God made Christ *sin for us.* He did not say, " made Him to sin for us;" but, *made Him sin.* If it be an impiety to say that Christ sinned, who would endure that Christ should be *sin?* And yet we cannot contradict the Apostle. We cannot say to him, " What is it that thou sayest?" For if we should say this to the Apostle, we say it to Christ Himself. For he saith in another place, *Do you seek a proof of Christ Who speaketh in me?*

2 Cor. 13, 3.

11. What is it then? Give heed, Beloved, to a great and deep mystery. Happy will ye be, if ye love it when understood, and when loved attain to it. Undoubtedly, undoubtedly, Christ our Lord, Jesus our Saviour, our Redeemer, was *made sin, that we might be the righteousness of God in Him.* How? Hear the Law. They who are acquainted with it, know what I am saying: and they who are not acquainted with it, let them read, or hear. In the Law the sacrifices also, which were offered for sins, were called *sins.* You have it, when the victim for sin was brought, the Law saith, *Let the priests lay their hands upon the sin*, that is, upon the victim for sin. And what else is Christ, but a Sacrifice for sin? *As Christ also*, he saith, *hath loved us, and hath given Himself for us, an offering and a sacrifice to God, for an odour of sweetness.* Lo by what *sin* He hath condemned sin; by the sacrifice which He was made for sins, by this hath He condemned sin. This is *the Law of the Spirit of Life*, which *hath made thee free from the law of sin and death.* Because that other Law, the Law of the letter, the Law of commandments, is good indeed; *The commandment is holy, and just, and good;* but *it was weak through the flesh*, and what it enjoined could not be fulfilled in us. Let one Law then, as I had begun to say, shew thee sin, another take it away: the Law of the Letter shew sin, the Law of Grace take sin away.

Levit. 4, 3. 21. 24. 25. 29. 32—34. Sept. Ephes. 5, 2.

SERMON CIII. [CLIII. BEN.]

On the words of the Apostle, Rom. vii. "When we were in the flesh, the passions of sins which are by the Law, did work in our members, to bring forth fruit unto death, &c." Against the Manichees expressly, and tacitly against the Pelagians.

1. WE have heard, and responded in unison, and with concordant voice have chanted to our God, *Blessed is the man whom Thou shalt instruct, O Lord, and shalt teach him out of Thy Law.* If ye give silence, ye shall hear. Wisdom findeth no place, where patience is not. We speak, but God *instructeth;* we speak, but God *teacheth.* For he is not called *blessed* whom man teacheth, but whom *Thou shalt instruct, O Lord.* We can *plant, and water*, but it is God's to *give the increase.* He that planteth and he that watereth, worketh without; He Who giveth the increase, worketh within. The lesson which has been brought before us to speak of out of the Holy Apostle's Epistle, how difficult it is, how obscure, how (if it be not understood, or understood amiss) full of peril; I think, Brethren, yea I know, that when it was read to us, ye heard; and agitated ye were, if ye gave attention; or if any of you even understood it, ye saw without doubt how arduous a task it is. This lesson accordingly, and this whole place of the Apostle's Epistle, perplexing indeed and obscure, but to them who understand it healthful, have I undertaken, with the help of God's mercy, in this discourse to expound. I know that I am a debtor to you, Beloved, I perceive that you exact the debt. As I pray, that you may comprehend these things: so do ye too pray, that I may be able to explain them to you. For if our prayer be in concert; God will both make you able hearers, and me a most trusty renderer of this debt.

SERM. CIII. [153 B.] i. Ps. 93, 12. Sept. (94. E. V.) 1 Cor. 3, 7.

2. *For when we were in the flesh*, says the Apostle, *the passions of sins which are by the Law did work in our members to bring forth fruit unto death.* Here (and this to them who understand not is the first, and a serious danger)

ii. Rom. 7, 5.

SERM. CIII. [153.B.] the Apostle seems to find fault with, and to blame the Law of God. You will say, "Far be this from the mind of any Christian whatsoever: who would dare, even in madness, to suspect this in the Apostle?" And yet, my brethren, these words understood amiss, have ministered fuel of madness to the Manichæan's frenzy. For the Manichæans say that the Law of God given by Moses was not given by God, and they contend that it is contrary to the Gospel. And when men dispute with them, they strive by these testimonies of the Apostle Paul, which they do not understand, to convince, what shall I call them, unintelligent, and not rather negligent catholics? For it is no great thing, if one would be diligent, after hearing calumnies from the heretic, at least to consult in the Book the context of the passage. And if he would do this, he will presently find there wherewith to refute the loquacious adversary, wherewith to lay low the enemies and rebels against the Law. For though he be slow to understand the Apostle's words, the praise of the Law of God is manifestly expressed there.

3. For see first and take heed. *For when we were in the flesh*, he saith, *the passions of sins which are by the Law, did work.* Here at once the Manichee raises his neck aloft, lifts up his horns, hits at thee, makes an onslaught: "See," says he, "*the passions of sins which are by the Law.* How is the Law good, by which *the passions of sins* are in us, and *work in our members, to bring forth fruit unto death?*" Read on, advance a little further, hear the whole with patience, if not with understanding. For this that he says, *The passions of sins which are by the Law, did work in our members*, it is much for thee to understand: but be thou first with me a praiser of the Law, and then shalt thou attain[1] to become its understander. Thou hast a closed heart, and dost thou accuse the key? Lo, meanwhile let us put aside for a time what we do not understand, let us come to the praise of the Law which is express. *The passions*, he says, *of sins which are by the Law, did work in our members to bring forth fruit unto death. But now we are loosed from the law of death, wherein we were held, that we should serve in newness of the Spirit, and not in the oldness of the letter.* So far he seems to reprove, to blame, to disallow, to

[1] merebe-ris

Ibid. v. 6.

detest the Law: but not to the understanding. For when he says, *When we were in the flesh, the passions of sins which are by the Law, did work in our members to bring forth fruit unto death. But now we are loosed from the law of death wherein we were held, that we should serve in newness of the Spirit, and not in the oldness of the letter,* he certainly seems, so to say, to accuse and blame the Law. He saw this too himself, he saw, he felt that he should not be understood, and that the thoughts of men would stir themselves against the obscurity of his words: he felt what thou mightest say, he felt what thou mightest urge in contradiction: and he wished to say it first, that thou mightest find nothing to say. SERM. CIII. [153.B.]

4. *What shall we say then?* saith he. This comes next. *What shall we say then? Is the Law sin? God forbid.* By one word he hath absolved the Law, condemned the Law's accuser. Thou didst bring forth against me, thou Manichee, the authority of the Apostle, and saidst to me, when thou didst find fault with the Law, "Lo, hear the Apostle, read the Apostle: *The passions of sins which are by the Law, did work in our members to bring forth fruit unto death. But now we are loosed from the law of death wherein we were held, that we should serve in newness of the Spirit, and not in the oldness of the letter.*" Thou didst boast thyself, didst cry aloud, didst say, "Hear, read, see:" these things hadst thou said, and having turned thy back, wast now desiring to go away. Wait, I have heard thee, hear me: nay, not I thee, nor thou me; but let us both together hear the Apostle, who looseth himself, and bindeth thee. *What shall we say then?* saith he, *Is the Law sin?* This thou saidst, *The Law is sin*, this, I say, thou saidst. Lo, thou hast heard what thou didst say, hear now what thou shouldest say. Thou saidst that the Law of God is sin, when in blindness and inconsiderateness thou didst find fault with it. Thou hast erred: Paul saw thy error. What thou saidst, he said himself. *What shall we say then? Is the Law sin?* What thou saidst, say we? *Is the Law sin? God forbid.* If thou wert following the Apostle's authority, weigh well that word, and take counsel therefrom. Hear, *Is the Law sin? God forbid.* Hear, *God forbid.* If thou fol- iii. ver. 7.

SERM. CIII. [153.B.] lowest the Apostle, if thou valuest his authority very highly, hear, *God forbid:* and for thy former thought, God forbid it thee! *What shall we say then?* What shall we say, seeing I have said, *The passions of sins which are by the Law, did work in our members to bring forth fruit unto death:* seeing I have said, *We are loosed from the law of death wherein we were held;* seeing I have said, *That we should serve in newness of the Spirit, and not in the oldness of the letter. Is the Law sin? God forbid.* Why then, O Apostle, hast thou said those so many things?

iv. ver. 7. 5. God forbid that the Law should be sin: *But*, he says, *I had not known sin, but by the Law. For I had not known lust except the Law had said, Thou shalt not lust.* Now here at once I question thee, thou Manichee, I question thee, answer me. Is the Law evil which says, *Thou shalt not lust?* Not even any dissipated and licentious man would make me this answer. For even the impure are put to shame, when they are reproved; and when they are among the chaste, they dare not shew their wantonness. If then thou sayest that the Law is evil, which says, *Thou shalt not lust;* it is that thou wouldest lust with impunity, thou accusest the Law, because it strikes at your lust. My brethren, if we did not hear the Apostle saying, *Is the Law sin? God forbid:* but merely quoting the words of the Law, where it is said, *Thou shalt not lust:* even though he did not praise the Law, yet we ought nevertheless to praise it; to praise it, to accuse ourselves. Lo, the Law, lo, the divine trumpet from on high calls out to man, *Thou shalt not lust. Thou shalt not lust*, find fault if thou canst, if thou canst not find fault, do it. Thou hast heard, *Thou shalt not lust*, thou dost not venture to find fault. Because what it said, *Thou shalt not lust*, is good: to lust is evil. The Law blameth evil, the Law prohibiteth thee from thine own evil. So then evil lust the Law blameth, from thine own evil the Law prohibiteth thee. Therefore do what the Law enjoineth, do not what the Law forbiddeth, do not lust.

6. But what saith the Apostle? *I had not known lust, except the Law had said, Thou shalt not lust.* For I was going after my lust, and whither it drew, was I running, and from its enticements, soft, and from carnal sweetness pleasant, I

fancied to myself great happiness. *For the sinner is praised,* says the Law, *in the desires of his soul, and he that doeth unjustly is blessed.* You find a man following his carnal lusts, and giving himself wholly up a slave to them, catching at pleasure from every quarter, living in fornication, drunkenness, (I say no more;) in fornication, I say, and drunkenness. These things have I mentioned which are committed by the allowance[1] of the laws, but not the laws of God. For who was ever brought before a judge, because he has entered a harlot's brothel? Who was ever accused at the public tribunals, because with his[2] ballad-singers he has passed his life in loose and filthy wantonness? What married man had ever to meet a charge, because he has corrupted his maid? That is, in the civil courts, not in the court of Heaven: by the world's law, not by the law of the world's Creator. But this dissipated, filthy, and wanton man is said to be happy: to abound in pleasures, to enjoy delight. Yea verily, if he even steep himself in wine, if he drink measures without measure: it is not enough to say that he has had to meet no charge, he gets even the name of a brave fellow; by so much the more worthless, as he is the more difficult to be overpowered by his cups. When such things are praised, and men say, "He is happy, he is a great man, it is well with him;" and this is not only not thought to be a sin, but is even thought either a gift of God, or at all events, a sweet, an agreeable, and legitimate boon; the Law of God comes forth and says, *Thou shalt not lust.* That man who thought it to be a great good, and esteemed it a high happiness, not to deny to his lust whatever he could, to follow where it draws, hears, *Thou shalt not lust;* and he comes to know it to be sin. God hath spoken, man hath heard, hath believed God, hath seen his sin; what he thought good, he hath come to know to be evil; he hath wished to bridle lust, not to go after it, he hath put restraint upon[3] himself, he hath made an effort, he is conquered. He who was before ignorant of his evil, has become instructed, and is conquered, in worse case than before: he hath begun to be not only a sinner, but a transgressor also. For a sinner he was even before; but before he heard the Law, he did not know that he was a sinner. He heard the Law, he saw his sin: he made an effort

SERM. CIII. [153.B.] Ps.9,24. Sept. (10, 3. E. V.) v.

[1] licite

[2] lyristrias

[3] strinxit

SERM. CIII. [153.B] to conquer, he was overcome, and laid prostrate: he became also a transgressor of the Law, who was before an unwitting sinner. This is what the Apostle means, *Is the Law sin? God forbid. But I had not known sin, but by the Law. For I had not known lust except the Law had said, Thou shalt not lust.*

Rom. 7, 8. 7. *But sin taking occasion by the commandment wrought in me all concupiscence.* *Concupiscence* was less, when before the Law thou sinnedst in security, but now that the bars of the Law are set against thee, the tide of concupiscence was (so to say) bridled for a little while, not dried up: but as the force which carried thee on when there were no bars, increases, it overwhelms thee now that it hath burst its bars. Thy *concupiscence* was less, when it excited thy passion, but it is *all* when it transgresses also the Law. Wouldest thou know how great it is? See what it hath burst through: *Thou shalt not lust.* It is not man who hath spoken, God hath spoken, the Creator hath spoken, the Judge eternal hath spoken, no ordinary one hath spoken. Do then what He hath spoken. Wilt thou not? Beware of Him That judgeth Who hath spoken. But what canst thou do, O man? Therefore thou hast not conquered, because thou hast relied upon thyself.

vi. 8. Attend then now to the former words, which seemed obscure. *For when we were in the flesh.* To the words which we repeated above, with which the lesson which seemed obscure began, attend: *For when we were in the flesh, the passions of sins which are by the Law.* Why are they *by the Law?* Because *we were in the flesh.* What is, *Because we were in the flesh?* We relied on the flesh. For what! had the Apostle who was speaking, already gone out of this flesh, or was he speaking to those who had already gone out of this flesh by death? Of course not; but after the manner of this life, both he who spake, and they to whom he spake, were in the flesh. What then is, *When we were in the flesh*, but when we relied on the flesh, that is, confided in ourselves? For to man is it said, and of men is

Is. 40, 5. Luke 3, 6. it said, *All flesh shall see the salvation of God.* What is, *All flesh shall see*, but "all men shall see?" And what is,

John 1, 14. *The Word was made Flesh*, but, "the Word was made Man?" For the Word was not Flesh, and no soul in

Him: but under the name of *Flesh* Man was signified, when it is read, *The Word was made Flesh*. Therefore, *When we were in the flesh*, that is, had our conversation in the lusts of the flesh, and placed therein all our hope, as if in ourselves; *the passions of sins, which are by the Law*, were by the Law increased. For by the prohibition they made man a transgressor of the Law: because he who became a transgressor, had not God for an helper. Therefore, they *did work in our members to bring forth fruit*, unto what, but *unto death?* If the sinner was deserving of damnation, what hope hath the transgressor? SERM. CIII. [153.B.]

9. Therefore, O man, thy concupiscence hath conquered thee: conquered, because it found thee in an evil place: it found thee in the flesh, therefore hath it conquered thee. Remove thence: what art thou alarmed at? I have not told thee to die. Be not alarmed, because I said, "Remove from the flesh." I have not told thee to die: yea rather, I venture to say, I have told thee to die. *If ye be dead with Christ, seek those things which are above.* Though living in the flesh, be not thou in the flesh. *All flesh is grass; but the Word of the Lord endureth for ever.* Let the Lord be thy refuge. Concupiscence is pressing, urging thee, hath gotten great power against thee, by the prohibition of the Law hath become greater, with a more powerful enemy hast thou to deal: *Be the Lord thy refuge, a tower of strength from the face of the enemy.* Be not then in the flesh, in the Spirit be. What is, "In the Spirit be?" Put thy hope in God. For if thou shalt put hope in this spirit, whereby thou art a man; thy spirit again falls back into the flesh, because thou hast not given it Him by Whom it may be holden up. It doth not contain itself, if it be not contained. Abide not in thyself, get beyond thyself too: put thyself in Him Who made thee. For if thou shalt have hope in thyself, on receiving the Law thou wilt be a transgressor. The enemy findeth thee stripped of thy refuge, he attacketh thee: take heed lest haply *he seize thee, as a lion, and there be none to deliver.* Mark well the words of the Apostle lauding the Law, accusing himself, acknowledging himself guilty under the Law, and it may be transferring thy person to himself, and saying to thee, *I had not known sin but by the Law. For I had not known lust, except the Law had said, Thou* vii. Col. 3, 1. Is. 40, 6. & 8. 1 Pet. 1, 24. 25. Ps. 60, 4. Sept. 61, 3. E. V. Ps. 49, 22. Sept. 50. E. V. Rom. 7, 7.

SERM. CIII. [153.B.]

shalt not lust. But sin, taking occasion by the commandment wrought in me all concupiscence. For without the Law, sin was dead. What is, *was dead?* It lay hid, did not appear at all, is, as if buried, unknown. *But when the commandment came, sin revived.* What is, *revived?* Began to appear, began to be felt, began to rebel against me

v. 8.

v. 9.

10. *And I died.* What is, *I died?* I became a transgressor. *And the commandment which was ordained to life, was found to me.* Observe how the Law is praised, *the commandment which was ordained to life.* For what a life is it, to have no lust? O sweet life! Sweet indeed is the pleasure of concupiscence: it is true, nor would men follow it, if it were not sweet. The theatre, the show, the wanton harlot, the filthy song, these to concupiscence are sweet; sweet decidedly, pleasant, delightful: but, *The unrighteous have told me delights, but not as Thy Law, O Lord.* Sweet they are, pleasant are they, delightful are they: but hear thou better; *The unrighteous have told me delights, but not as Thy Law, O Lord.* Happy the soul which is charmed with delights of this sort, where it is defiled with no filthiness, and is purified by the clear light of truth. But let not him, whom the Law of God delighteth, and so delighteth, as to overcome all the delights of wantonness, ascribe this delight to himself: *The Lord shall give sweetness.* What shall I say? O Lord, give me that sweetness, or the other? *Thou art sweet, O Lord, and in Thy sweetness teach me Thy righteousnesses. In Thy sweetness teach me*, and Thou dost teach me. Then I learn so as to do, if Thou teachest me *in Thy sweetness.* But so long as iniquity hath charms, and iniquity is sweet, truth is bitter. *In Thy sweetness teach me;* that truth may be sweet, that by Thy sweetness iniquity may be despised. Much better and sweeter is truth, but bread only to the whole is sweet. What is better and more excellent than the Bread of Heaven? But only if iniquity doth not set the teeth[1] on edge. For the Scripture saith, *As a sour grape is hurtful to the teeth, and smoke to the eyes, so is iniquity to them who use it.* What doth it profit that ye praise the Bread, if ye live evilly? What ye praise, ye eat not. When therefore thou hearest the word, when thou hearest the word of righteousness and truth, and dost praise it; much more worthy

viii.

Ps. 118, 85. Sept. E. V. 119.

Ps. 84, 13. Sept. 85, 12. E. V. Ps. 119, 68.

[1] obstupefacit Prov. 10, 26. Sept.

of praise is it, if thou do it. Do then what thou praisest. Wouldest thou say, "I have the will, but not the power?" Wherefore hast thou not the power? Because there is no health in thee. Whereby hast thou lost thy health, save that by sinning thou hast offended the Creator? Therefore that thou mayest eat with sweetness, that is, with health, His Bread Which thou dost praise, say unto Him, *I said, Lord, have mercy upon me, heal my soul, for I have sinned against Thee.* Therefore, saith he, *The commandment, which was ordained to life, the same was found to be unto death to me.* For he was before to himself an unknown sinner, he has become an open transgressor. Lo, *what was ordained to life, was found unto death to him.*

SERM. CIII. [153.B.]

Ps. 41, 4.

IX.

11. *But sin*, saith he, *taking occasion by the commandment, deceived me, and by it slew me.* Thus it fell out first in Paradise: *Taking occasion*, saith he, *by the commandment, deceived me.* See the serpent whispering to the woman. He enquired of her, what God had said: she answered, *God hath said to us, Of every tree, which is in the garden, ye shall eat; but of the tree of knowledge of good and evil ye shall not eat. In the day that ye eat thereof, ye shall surely die.* This is God's commandment. The serpent on the other hand says, *Ye shall not surely die. For God knew that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods. Sin* then *taking occasion by the commandment deceived me, and by it slew.* With the sword that thou didst carry, the enemy hath slain thee: with thine own arms hath he conquered thee, with thine own arms destroyed thee. Receive the commandment; know that these are arms, not whereby the enemy may kill thee, but whereby he may be killed by thee. But rely not on thine own strength. See the little David against Goliath, see the little against the great; but placing reliance on the Name of the Lord. *Thou comest to me*, saith he, *with a shield, and a spear, I in the Name of the Almighty God.* Thus, thus, in no other way; in no other way whatever is the enemy laid prostrate. Whoso presumeth on his own strength, is prostrated himself, before he fights.

Rom. 7, 11.

Gen. 3, 2. &c. & 2, 16. 17.

1 Sam. 17, 45.

12. Yet see, Beloved, see how again and again the Apostle Paul is a most express praiser of the divine Law against

X.

Serm. CIII. [153.B.] the madness of the Manichees, see what he subjoins: *Wherefore the Law indeed is holy, and the commandment holy, and just, and good.* Could it be praised more fully? A little before by that expression which he used, *God forbid*, he had defended it from an imputation, not praised it. It is one thing to defend from a charge imputed, another to extol with due encomium. The charge imputed was, *What shall we say then? Is the Law sin?* The defence, *God forbid.* By a word is the truth defended; for that great is the authority of the Apostle who defends. Why should he make any long defence? *God forbid*, is sufficient. *Would ye*, he says, *seek a proof of Christ Who speaketh in me?* But now: *Wherefore the Law indeed is holy, and the commandment holy, and just, and good.*

Rom. 7, 12.

2 Cor. 13, 3.

13. *Was then that which is good, made death unto me? God forbid.* For death is not good. *But sin that it might appear sin, by that which is good wrought death to me.* The Law is not death, but sin is death. Now he had said some time before, *Without the Law sin was dead.* Where I gave you to understand, that by *was dead*, he meant, "lay hid," "did not appear." Now see with what truth this was said: *Sin*, saith he, *that it might appear sin.* He did not say, that it might *be:* because it *was*, even when it did not *appear. Sin that it might appear sin.* What is, *that it might appear sin?* For *I had not known lust, except the Law had said, Thou shalt not lust.* He did not say, "I had not *had* lust," but, *I had not known lust.* So here also he does not say, "That it might *be* sin;" but, *that it might appear sin, by that which is good wrought death to me.* What death? *That it might by the commandment become above measure sinful or sin.* Mark, *above measure sinful.* Why *above measure?* Because now there is transgression too. *For where there is no law, there is no transgression.*

Rom. 7, 13.

Rom. 4, 15.

xi. 14. See then, brethren, see how the race of mankind hath flowed from the first death of that first man. For *sin* from the first man *entered into this world, and death by sin, and so it passed through unto all men. It passed through*, attend to the word which ye have heard: consider, see what is, *it passed through. It passed through:* thence even the little infant is in guilt; it hath not yet done, but it hath derived

Rom. 5, 12.

sin. For that sin did not stay in the source, but *passed through: passed through* not to this and that man, but *unto all men.* The first sinner, the first transgressor, begat sinners under the penalty of death. To make them whole, the Saviour from a Virgin came. In that He came to thee, not in the way thou camest; (for He came not of the concupiscence of the male and female, not of that bond of concupiscence. *The Holy Ghost*, it is said, *shall come upon thee.* This was said to a Virgin, was said to one fervent in faith, not inflamed by the concupiscence of the flesh: *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee.* She who had such an Overshadowing, how could she be inflamed with the heat of passion?) In then that He came to thee not in the way thou camest, He maketh thee free. Where found he thee? *Sold under sin,* lying in the death of the first man, deriving the sin of the first man, having guiltiness before thou couldest have a choice. Lo, where He found thee, when He found thee as an infant. But thou hast got beyond the infant's age; lo, thou hast grown on, to the first sin hast added many; thou hast received the Law, hast become a transgressor. But be not troubled: *Where sin abounded, grace hath much more abounded.* Turn we to the Lord, &c.

SERM. CIII. [153.B.]

Luke 1, 35

Rom. 7, 14.

Rom. 5, 20.

SERMON CIV. [CLIV. BEN.]

On the words of the Apostle, Rom. vii. "We know that the Law is spiritual, but I am carnal," &c. against the Pelagians, who affirm, that a man can be in this life without sin.

Delivered at the table of St. Cyprian, Martyr.

1. YESTERDAY'S lesson from the Apostle St. Paul's Epistle, ye who were present at the sermon, heard: to that lesson, the one which has been read to-day, is the sequel. That difficult and dangerous place is still in hand, which by the assistance of our Lord, so far as ye aid me by your religious affection with Him, and according to the strength which He i.

SERM. CIV. [154.B.] deigns to give, I have undertaken to explain and unravel to you. Give me a patient attention, Beloved, that, if by reason of the obscurity of the subject I have a difficult exposition, I may at least have an easy speaking[1]. For if both are difficult, my labour will be great; and I only wish my labour may not be in vain. But that my labour may be of use, let your hearing be patient. That the Apostle does not blame the Law, I satisfied (as I imagine) those who heard me yesterday. For he said in that place, *What shall we say then? Is the Law sin? God forbid. But I had not known sin, but by the Law. For I had not known lust, except the Law had said, Thou shalt not lust. But sin, taking occasion by the commandment wrought in me all concupiscence. For without the Law sin was dead*, that is, was hid, did not appear. *But I was alive without the Law once: but when the commandment came, sin revived. And I died, and the commandment which was ordained to life*, (for what has so close a relation to *life*, as *thou shalt not lust?*) *was found unto me to death. For sin taking occasion by the commandment deceived me, and by it slew me:* it alarmed concupiscence, not extinguished it; it alarmed, did not get it under; it introduced fear of punishment, not love of righteousness. *Wherefore*, says he, *the Law indeed is holy, and the commandment holy, and just, and good. Was then that which is good, made death unto me? God forbid.* For the Law is not death, but sin is death. What then came by occasion of the commandment? *But sin that it might appear sin:* for it lay hid when it was called dead: *by that which is good wrought death to me;* that, with the addition of transgression, *it might by the commandment become above measure sinful, or sin;* because to sin there would not be transgression added, if there were no commandment. For the same Apostle says expressly in another place, *For where no law is, there is no transgression.* What then? How do we doubt that the Law was given to this end, that man might find out himself? For when God did not prohibit him from evil, man was unknown to himself; he did not find out his languid power, save when he received a law of prohibition. He found himself out then, found himself out in evil case. Whither could he flee from himself? For whithersoever he would

[1] vocem

Rom. 7, 7. v. 8. v. 9. v. 10. v. 11. v. 12. v. 13. Rom. 4, 15.

flee from himself, he followeth himself. And what profit is this knowledge from the discovery of himself, to him whom self-knowledge only woundeth? SERM. CIV. [154.B.]

2. It is he then who hath found himself, who speaketh also in this lesson which has been read to-day. *We know*, saith he, *that the Law is spiritual, but I am carnal, sold under sin. For that which I do, I know not. For what I would, that do I not; but what I hate, that do I.* There is a question in this passage for great diligence, who should be understood, whether the Apostle himself who spake; or whether in a figure he transferred some one else to himself, that he might in himself touch him, as he said in a certain place, *But all these things I have in a figure transferred to myself and to Apollos for your sakes, that ye might learn in us.* If then it is the Apostle who speaks, (which no one doubts,) and when he says, *What I would, that do I not, but what I hate, that do I*, he speaks not of any other, but of himself: what are we to understand, my brethren? Is it that the Apostle Paul, for example, would not commit adultery, and did commit adultery? would not be covetous, and was covetous? But who of us would dare to involve himself in such blasphemy, as to entertain this idea of the Apostle? Perhaps then it is some one else: perhaps it is thou; either it is thou, or it is he, or it is I. If then it be any of us, let us listen to him speaking as if of himself, and without aught of anger let us amend ourselves. But if it is he himself, for perhaps it is he himself; let us not understand his words, *What I would, that do I not; but what I hate, that do I*, in such sense, as if he would be chaste, and was an adulterer, or would be merciful, and was cruel; or would be pious, and was ungodly. Let us not take, *What I would, that do I not; but what I hate, that do I*, in such a sense. Rom. 7, 14. ii. v. 15. 1 Cor. 4, 6.

3. In what sense then? I would not lust, and I do lust. What said the Law? *Thou shalt not lust.* Man hath heard the Law, hath acknowledged his corruption[1]: hath proclaimed war, hath found captivity. But perhaps it is some other man, not the Apostle. What shall we say then, Brethren? Had not the Apostle any concupiscence in his flesh, which he would not have: to which nevertheless though existing, provoking, suggesting, soliciting, inflaming, tempting, he iii. [1] vitium

SERM. CIV. [154.B.] would not consent? I tell you, Beloved, If we shall believe that the Apostle had no infirmity of concupiscence at all against which to struggle, we believe high things of him; and I wish it may be so. For we ought not to envy the Apostles, but to imitate the Apostles. Nevertheless, Dearly Beloved, I hear the Apostle himself confessing, that he had not yet attained to so great perfection of righteousness, as we believe to be in the Angels; an equality with which Angels we hope for, if we attain to that we wish for. For what else doth the Lord promise us in the Resurrection, when He saith, *In the resurrection of the dead, they shall neither be given in marriage, nor marry; for they shall not die*[1] *any more, but shall be equal to the Angels of God?*

Mat. 22, 30. Luke 20, 35. 36.

[1] incipient mori

4. One will say then, "And whence knowest thou that the Apostle Paul had not yet the righteousness and perfection of an Angel?" I do the Apostle no injury, I only believe the Apostle himself, I seek no other witness; I do not listen to surmises, I do not care for excessive praise. Tell me, holy Apostle, of thyself, where no one doubts that it is of thyself thou speakest. For when thou saidst, *What I would, that do I not; but what I hate, that do I:* there are who say, that thou hast in a figure transferred to thyself some other person, toiling, failing, vanquished, captive. Do thou tell me of thyself, where no one doubts that it is of thyself thou art speaking. *Brethren*, says the Apostle, *I count not myself to have apprehended.* And what doest thou? *But one thing I do, forgetting those things which are behind, stretching forth myself unto those which are before, according to my aim*[2], he says, not according to perfection; *according to my aim I follow after the prize of the supernal calling of God in Christ Jesus.* He had already said above, *Not as though I had already attained, or were already perfect.* There is gainsaying still, and it is said, "The Apostle said all this, because he had not yet attained to immortality; not because he had not yet attained to the perfection of righteousness." He was then already as righteous as the Angels, but not yet immortal as the Angels are. "So it is," say they, "it is altogether so." You have just said, "He was as righteous as the Angels are, but not immortal yet, as the Angels are." So then he possessed the perfection of righteousness already, but in

Pelagians. vid. DeGrat. Chr. lib. 1. c. 39. (43.) Cont. Jul. lib. 2. c. 3. 4. (5-9) 8. (22-30.) & lib. 6. c. 23. (70-4.) Phil. 3, 13. v. 14.

[2] secundum intentionem, κατὰ σκοπὸν v. 12.

following after the supernal prize, he was seeking for immortality. SERM. CIV. [154.B.] iv.

5. Shew us, holy Apostle, some other clearer passage, where thou seekest not for immortality, but where thou confessest infirmity. Here again too there is a whispering already, gainsaying already. I fancy that I hear the thoughts of some, and it is said to me here, "It is true; I know what you are about to say: he does confess infirmity, but of the flesh, not of the mind; he does confess infirmity, but of the body, not of the soul; now it is in the soul that perfect righteousness exists, not in the body. For who knows not of course that in the body the Apostle was frail, in the body was mortal, as he says; *We have this treasure in earthen vessels.* What hast thou to do with the *earthen vessel?* Say something of the *treasure.* If it had any deficiency, if there were any thing that could be added to it for the gold of righteousness, let us find it." Let us hear him himself, lest we be thought to be doing him wrong. *And lest, by the abundance of my revelations,* says the Apostle; *lest by the abundance of my revelations I should be exalted above measure.* Here surely ye recognise the Apostle, having an *abundance of revelations,* and fearing the downfall of elation. That you may know then, that the same Apostle, who wished to make others whole, was still in process of healing himself; that you may know that he was himself as yet in process of healing; if you value his honour highly, hear what the Physician applied to him against swelling; hear not me, hear him himself. Hear him confessing, that you may feel him teaching. Hear; *And lest by the abundance of my revelations I should be exalted above measure.* Lo, I can now say to the Apostle Paul, Lest thou should be exalted above measure, holy Apostle? Hast thou yet to beware, lest thou be exalted above measure? Hast thou yet cause to fear, lest thou be exalted above measure? Is medicine yet to be sought for thine infirmity, lest thou be exalted above measure?

2 Cor. 4, 7.

2 Cor. 12, 7.

6. What, saith he, art thou saying to me? Do thou too hear what I am: *and be not high-minded, but fear.* Hear how the feeble[1] lamb should walk, when the ram is thus in peril. *Lest,* saith he, *by the abundance of my revelations I* v. Rom. 11, 20.

[1] brevis

SERM. CIV. [154.B.] *should be exalted above measure, there was given to me a thorn in the flesh, an angel of Satan, to buffet me.* What a swelling had he to fear, who received so very smarting an application[1]. Now then say, that there was as great righteousness in him, as there is in the holy Angels. What, perhaps an holy Angel in heaven receives a *thorn, an angel of Satan*, wherewith to be buffeted, *lest he be exalted above measure?* God forbid we should surmise this of the holy Angels. We are men, let us acknowledge the holy Apostles to be men; chosen vessels, but as yet frail, as yet in pilgrimage in this flesh, not yet triumphant in the heavenly country. Therefore since he besought the Lord thrice that this thorn might be taken away from him; and was not heard to his will, because he was better[2] heard to his health, peradventure there is nothing unsuitable in his speaking of himself, when he says, *Now ye know that the Law is spiritual, but I am carnal.*

[1] epithema

2 Cor. 12, 8.

[2] exauditus

Rom. 7, 14.

Gal. 6, 1.

7. Is then the Apostle *carnal*, who said to others, *Ye who are spiritual instruct such an one in the spirit of meekness:* does he address others as *spiritual*, and is himself *carnal?* But what did he say to these same *spiritual* ones, for that they were not yet in heavenly and angelic perfection, were not yet in the security of that country, but were occupied in the solitude of this present pilgrimage: what did he say to them? He certainly called them *spiritual: Ye*, he says, *who are spiritual, instruct such an one in the spirit of meekness, considering thyself, lest thou also be tempted.* See, whom he before called *spiritual*, for him did he fear the frailty of temptation, by which the *spiritual* might be tempted, though not from the mind, certainly from the flesh. For he is *spiritual*, in that he liveth according to the Spirit; but as yet by reason of the mortal part, *carnal:* at once *spiritual*, and *carnal*. Behold the spiritual: *With the mind I serve the Law of God.* Behold the carnal: *but with the flesh the law of sin.* Is then the very same person at once *spiritual*, and *carnal?* The very same undoubtedly, as long as he liveth here, so he is.

Rom. 7, 25.

8. Do not thou wonder, whosoever thou art, who yieldest and consentest to carnal lusts, who thinkest them either good for the satisfying of the fulness of passion, or at least

seest them bad only in such wise, as yet to consent by yielding to them, and to follow whither they lead, and to perpetrate the evils they suggest; thou art wholly *carnal.* Whosoever thou art, who art such as this, thou art wholly carnal. But if thou lust indeed, which the Law forbids, when it saith, *Thou shalt not lust*, but yet observest another thing which the Law also saith, *Go not after thy lusts*; thou art in the mind, *spiritual*, in the flesh, *carnal.* For it is one thing, not to lust: another, not to go after one's lusts. Not to lust, is the state of one altogether perfect; not to go after his lusts, is the state of one fighting, is the state of one wrestling, is the state of one labouring. When the battle is raging, why despair of victory? When will victory be? When *death shall be swallowed up in victory.* For then will be the song of the triumphant, not the toil of the combatant. What shall be that song of the triumphant, when *this corruptible shall have put on incorruption, and this mortal shall have put on immortality?* You see the conqueror, hear his exultation, await his triumph. *Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy contention? O death, where is thy sting?* Where is it? Lo, it was, and is not. *O death, where is thy contention?* Behold the contention of death; *What I would, that do I not.* Behold the contention of death: *We know that the Law is spiritual, but I am carnal.* If then the Apostle speaks of himself; if, I say, I do not decide it; if of himself the Apostle says, *We know that the Law is spiritual, but I am carnal:* for in the mind, *spiritual*, in the body, *carnal:* when wholly *spiritual?* When *It is sown a natural body, it shall rise again a spiritual body.* For at present, when the *contention* of death is at its height, *what I would, that do I not;* in part *spiritual*, in part *carnal;* in the better part *spiritual*, in the lower part, *carnal.* As yet I am in conflict, I have not yet overcome; a great thing it is for me not to be overcome. *What I would, that do I not; but what I hate, that do I.* What doest thou? I lust. Though I consent not to my lust, though I go not after my lusts: nevertheless I still lust; and beyond doubt it is I myself even in this part of me.

SERM. CIV. [154.B.]

vi. Deut. 5, 21. Sept. Eccles. 18, 30.

1 Cor. 15, 54. &c.

1 Cor. 15, 44.

9. For it is not I in the mind, and another in the flesh.

SERM. CIV. [154.B.] vii. But what? *So then I myself;* because it is I in the mind, I in the flesh. For there are not two contrary natures, but, of both, one man; because One God, by Whom man was made. *So then I myself*, I myself, *with the mind serve the Law of God; but with the flesh the law of sin.* With the mind I do not consent to the law of sin: but yet I would not there should be in my members any law of sin. In then that I would not, and yet there is; *what I would, that do I not*; in that I lust, and would not, *what I would, that do I not; but what I hate, that do I.* What do I hate? To lust. I hate to lust, and yet I do so with the flesh, not with the mind; *what I hate, that do I.*

Rom. 7, 25.

v. 16. 10. *Now if I do that which I would not; I consent unto the Law that it is good.* What is this, *If I do that which I would not, I consent unto the Law, that it is good?* Thou wouldest consent unto the Law, if thou didst what it would; thou doest what the Law hateth, how dost thou consent unto the Law? Certainly, *If I do that which I would not; I consent unto the Law, that it is good.* How? Because the Law enjoins, *Thou shalt not lust.* What would I? Not to lust. By wishing what the Law wishes, *I consent unto the Law, that it is good.* If the Law said, *Thou shalt not lust*, and I wished to lust; I should not consent unto the Law, and by that perverseness of will I should be in absolute divergence from it. For when the Law says, *Thou shalt not lust*, and I wish to lust; I do not consent unto the Law of God. What is the case at present? what sayest thou, O Law? *Thou shalt not lust.* And I too would not lust, I too would not; what thou wouldest not, I would not; therefore I consent, because what thou wouldest not, I would not. My infirmity doth not fulfil the Law: but my will praiseth the Law. So then if *I do that which I would not;* I therefore consent unto the Law, in that I would not what it would not, not in that I do what I would not. For this *doing* is lusting, not consenting to lust; that no one may now in the Apostle seek for himself an example for sinning, and establish a bad example. *What I would, that do I not.* For what saith the Law? *Thou shalt not lust.* And I would not lust, and yet I do lust; although I give no assent to my lust, although I go not after it. For I resist, I turn my mind

away, I refuse it arms, I hold in my members; and yet there takes place within me that which I would not. What the Law would not, I with the Law would not; what it would not, I would not: therefore I consent unto the Law. SERM. CIV. [154.B.]

11. But in that it is I in the flesh, it is I in the mind; yea, more I in the mind, than in the flesh. For in that it is I in the mind, it is I in the governing part; for the mind governs, the flesh is governed; and it is more I in that whereby I govern, than in that whereby I am governed. In then that it is more I in the mind; *Now then it is no more I that do it.* What is, *Now then? Now then*, now that I have been redeemed, who was before *sold under sin*, now that I have received the Saviour's grace, that in the mind *I may delight in the Law of God, it is no more I that do it, but sin that dwelleth in me. For I know that in me.* Again then *in me:* hear what follows; *that is, in my flesh, dwelleth no good thing. For to will is present with me. I know.* What dost thou know? *That in me, that is, in my flesh, dwelleth no good thing.* Thou hadst said some time since, *That which I do, I know not.* If thou *knowest not*, how dost thou *know?* Now thou sayest, *I know not;* now thou sayest, *I know:* I know not how to understand it. Is it this that I understand? For where he says, *That which I do, I know not:* he meant by *I know not*, I approve not, I allow not, it does not please me, I do not consent, I do not praise it. For so Christ will not know those, to whom He will say, *I know you not.* By all means, I understand this also, *for that which I do, I know not;* in that, that which I do not, I do not know. *For it is not I that do it, but sin that dwelleth in me.* Therefore *I know not:* because it is not I that do it, as it is said of the Lord, *Him Who knew not sin.* What is, *knew not?* What then, did he not *know* what He reproved? did He not know what He punished? If then He did not know what He punished, He punished unjustly. But in that He punished justly, He knew what He punished. And yet *He knew not sin*, in that He did no sin. *For that which I do, I know not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the Law that it is good. Now then*, now that I have received grace, *it is not I that do*

viii. v. 17. v. 18. Matt. 7, 23. 2 Cor. 5, 21.

SERM. CIV. [154.B.] *it;* the mind is free, the flesh captive. *It is not I that do it, but sin that dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing.*

Rom. 7, 18. 12. *For to will is present with me, but to accomplish that which is good,* is not present. *To will is present, to accomplish* is not present. He did not say *to do,* but *to accomplish.* For thou art not without doing. Concupiscence rebels, and thou consentest not; another man's wife charms thee; and thou assentest not; thou turnest thy mind away, enterest into the secret of the mind. Thou seest concupiscence in uproar without, thou pronouncest sentence against it, keeping thy conscience pure. "I will not," thou sayest, "I will not do it." Suppose that it has delights, I will not do it, I have wherein to find delight. *For I delight in the Law of God after the inner man.* Why raisest thou this uproar from thy flesh? Why tumultuously suggest foolish, passing, unstable, vain, hurtful delights, and in garrulousness as it were tell them to me? *The unrighteous have told me delights.* Thence arises too this concupiscence. *It tells me delights, but not as Thy Law, O Lord. For I delight in the Law of God;* not of myself, but of the grace of God. Thou concupiscence makest a tumult in the flesh, thou dost not subdue the mind unto thyself. *I will hope in God, I will not fear what flesh can do unto me.* With myself, myself, that is, the mind not consenting, the flesh makes this tumult. *In God,* says he, *will I hope, I will not fear what flesh can do unto me.* As not the flesh of others, so neither mine own. Does he then in whom these things are passing, do nothing? He does much: what he does is great, but yet he does not *accomplish.* For what is to accomplish? *O death, where is thy contention?* So then, *to will is present with me, but to accomplish that which is good, not.*

ix. v. 22. Ps. 118, 85. Sept. E. V. 119. Ps. 56, 4.

Rom. 7, 19. v. 20. v. 21. 13. *For the good that I would, I do not; but the evil that I would not, that I do.* And he repeats, *Now if I do that I would not,* that is, if I lust; *it is no more I that do it, but sin that dwelleth in me. I find then a law when I would do good.* I find the Law a good thing; the Law is a good thing, the Law is something good. Whereby do I prove it? Because I wish to fulfil it. *I find then a law, that when*

I would do good, evil is present with me. And this *with me.* SERM. CIV. [154.B.] For the flesh is none but mine own, it is neither flesh of another substance, or flesh of another principle, or the soul from God, and the flesh of the nation of darkness[a]. God forbid. Sickness resisteth soundness. It lieth half dead by the way, it is yet under treatment, all its sicknesses are being cured. *What I would, that do I not; but what I hate, that do I. Now if do that I would not; then find I a law, that when I would do good, evil is present with me.* What evil? Luke 10, 30. Ps. 103, 3.

14. *For I delight in the Law of God after the inner man.* X. *I see another law in my members, resisting the law of my mind, and leading me captive in the law of sin, which is in my members; captive,* but by the flesh; *captive,* but by a part. For the mind resists and delights in the Law of God. For thus must we understand it, if of himself the Apostle speaks. Now then if the mind does not consent to sin, provoking, suggesting, flattering, if the mind does not consent, since it has other delights of its own within, delights which in no way are to be brought into comparison with the delights of the flesh; if then it does not consent, and there is in me something dead, and something living, death still conteudeth, but the living mind consenteth not. Is not this death in thee? Doth not that which is dead, belong to thee? Still hast thou contention. What is to be hoped for too from this state? Rom. 7, 22. 23.

15. *Wretched man that I am:* though not in the mind, yet in the flesh a *wretched man.* For one is not man in the mind, and in the flesh not man. *For who ever hated his own flesh? Wretched man that I am, who shall deliver me from the body of this death?* What is this, brethren? He seems to wish to be rid of the body. Why art thou in a hurry? If thy aim be only this, to be rid of the body; death will sometime or other come, and the last day, when it comes, will doubtless deliver thee from this body of death. What mean thy heavy sighs? What mean thy words, *Who shall deliver me?* Thou who speakest art a mortal, thou who speakest must some day die. The separation of the mind from the flesh must come some day or other: by reason of the shortness of life it is never far off, by reason of daily v. 24. Ephes. 5, 29.

[a] See Aug. Conf. Trans. Oxf. Edit. Note A at the end.

SERM. CIV. 154. B.] chances, when it may be thou knowest not. So then, whether thou art in haste or slow, all human life is short: wherefore thy heavy sighs, and thy words, *Who shall deliver me from the body of this death?*

xi. 16. Then he subjoins: *The grace of God through Jesus Christ our Lord.* For the Heathen who have not the *grace of God through Jesus Christ our Lord*, shall they not die? Shall they not sometime or other at the last day be loosed from the flesh? shall they not in that day be delivered *from the body of this death?* What is it that thou wouldest ascribe, as something great, to the *grace of God through Jesus Christ our Lord*, in that thou shalt be delivered *from the body of this death?* The Apostle, if we have caught his meaning, yea rather because, by the Lord's help, we have doubtless caught it, answereth thee and saith, "I know what I am saying. You say that the Heathen are delivered from the body of this death, in that the last day of this life will come, and they shall be loosed for a time from the body of this death. Yea *the day will come, when all that are in the graves shall hear His Voice, and shall come forth; they that have done good, unto the resurrection of life:* behold, delivered *from the body of this death. They that have done evil, unto the resurrection of damnation:* behold, they are returned to the *body of this death. The body of this death* returns to the ungodly, nor shall he be ever loosed from it. Then there shall not be eternal life, but eternal death, because eternal punishment.

Rom. 7, 25. Vulg.

John 5, 28. 29.

xii. 17. But do thou, O Christian, pray as much as thou canst, cry out and say, *Wretched man that I am, who shall deliver me from the body of this death?* Thou hast an answer: thou hast security given thee not of thyself, but of thy Lord: thou hast security given thee of thy pledge. Hope thou with Christ for Christ's kingdom; thou holdest already the Blood of Christ as a pledge. Say, say, *Who shall deliver me from the body of this death?* That it may be answered thee, *The grace of God through Jesus Christ our Lord.* For thou wilt not in such wise be delivered from the body of this death, as not to have this body. Thou wilt have it, but not any more, *of this death.* It will be the same, but not the same. It will be the same, in that it will be the

self-same flesh: it will not be the same, in that it will not be mortal. In such wise, in such wise wilt thou be delivered from the body of this death, as that *this mortal shall put on immortality, and this corruptible shall put on incorruption.* By whom? Through whom? By the *grace of God through Jesus Christ our Lord.* *Since by one man came death, by One Man came also the resurrection of the dead.* *As in Adam all die:* hence thy groans. *In Adam all die:* hence thy groans, hence thy conflicts with death, hence *the body of this death.* But *as in Adam all die, even so in Christ shall all be made alive.* When thou art made alive, and hast received an immortal body, wherein thou sayest, *O death, where is thy contention?* thou shalt be delivered *from the body of this death:* yet not by thine own power, but by *the grace of God through Jesus Christ our Lord.* Let us turn to the Lord, &c.

SERM. CIV. [154.B.]

1 Cor. 15, 21. 22.

SERMON CV. [CLV. BEN.]

On the words of the Apostle, Rom viii. "There is therefore now no condemnation to them, which are in Christ Jesus, &c." Against the Pelagians.

Delivered in the Basilica of the Holy Martyrs of Scillita [a].

1. THE Holy Apostle's lesson of yesterday terminated at the point, where it is said, *So then with the mind I myself serve the Law of God, but with the flesh the law of sin.* By which conclusion the Apostle made it plain, that he had used the words he had said above, *Now then it is no more I that do it, but sin that dwelleth in me;* with this view, in that he did not with the mind *do* by consenting, but with the flesh by lusting. For this he calls by the name of sin, from whence all sins arise, that is, from carnal concupiscence. For whatsoever sins there be in words, in deeds, in thoughts,

i. Rom. 7, 25. v. 17.

[a] These were twelve martyrs, of whom three were women, put to death in the seventh year of the Emperor Severus under Saturninus Proconsul of Africa, the first who, as Tertullian (ad Scap. c. 3.) says, inflicted capital punishment on the Christians at Carthage *Qui primus hîc gladium in nos egit.* The Acts of these Martyrs are extant. Vid. Ruinart. Act. Pr. Martyr. These martyrs were probably natives of *Scillita*, a town apparently of the Proconsular province of Carthage. Vid. Baron. Annal. Eccles. ad ann. 202. They are honoured in the Church on the 17th July. Vid. Martyr. Rom. Baron.

SERM. CV. [155.B.] arise not but from evil desire, arise not but from unlawful delight. If then we resist this unlawful delight, if we consent not to it, if we yield not our members as instruments; *sin doth not reign in our mortal body.* For sin first loseth its reign, and so perisheth. In this life then, as far as the Saints are concerned, it loseth its reign, in the other it perisheth. For here it loseth its reign, when we *go not after our lusts;* but there it perisheth, when it shall be said, *O death, where is thy contention?*

Rom. 6, 12.

1 Cor. 15, 55.

2. Therefore when the Apostle had said, *With the mind I serve the Law of God, but with the flesh the law of sin;* by not yielding his members to the commission of iniquity, but only by lusting, and yet not surrendering to unlawful lust; therefore when he had said, *With the mind I serve the Law of God, but with the flesh the law of sin;* he went on and said, *There is therefore now no condemnation to them which are in Christ Jesus.* To them which are in the flesh there is condemnation; *to them which are in Christ Jesus there is no condemnation.* That you might not suppose that this was to be hereafter, he therefore added, *now.* Hereafter wait for this, that there be not even lust in thee, against which to contend, wherewith to have conflict, whereunto not to consent, which to bridle, and to tame; wait for this hereafter, for it shall not even exist. For if that which from the mortal body contendeth with us shall be hereafter also, *O death, where is thy contention?* will be false. What then is to be hereafter, we may know, *For then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy contention? O death, where is thy sting? For the sting of death is sin, but the strength of sin is the Law.* Because by the prohibition desire is increased, not extinguished. The Law gave strength to sin, by enjoining only through the letter, not by succouring through the Spirit. So then *then* this shall not be; but what *now?* Do you ask, what there is *now?* What he said a little before also: *Now then it is no more I that do it:* there too it is *now.* What is, *It is not I that do it?* I do not consent, I do not agree, I do not resolve, it is always displeasing to me: I restrain my members. And this is a great thing: since there is from the flesh concupiscence, and to the flesh

Rom. 8, 1. ii.

1 Cor. 15, 54. &c.

Rom. 7, 17.

belong the members of the body, when sin, that is, the lust of the flesh, doth not reign, the mind hath more power to restrain the members of the flesh, that they be not yielded as instruments of iniquity, than the lust of the flesh itself hath to set in motion the members of the flesh. So then concupiscence is of the flesh, and the members of the flesh; yet the mind, forasmuch as it hath the supreme power; if, that is to say, it be assisted from above, (lest whilst we ascribe much to it against the grace of God, we make it not a king, but a tyrant:) such power I say hath the mind, in such wise ruleth, when it is ruled, that with the members of the flesh itself, against the lust of the flesh itself, it is able to do what the Apostle says, *Let not sin therefore reign in your mortal body, to obey the desires thereof: neither yield ye your members as instruments of iniquity unto sin.* Rom. 6, 12. 13.

SERM. CV. [155.B.]

3. *There is therefore now no condemnation to them which are in Christ Jesus.* Let them not be disquieted, if they are provoked by unlawful lusts: let them not be disquieted, for that there seemeth still to be a law in the members resisting the law of the mind. For *there is no condemnation.* But to whom? To whom even *now? To them which are in Christ Jesus.* Where then is that sentence, of which he spake just before, *I see another law in my members resisting the law of my mind, and bringing me into captivity in the law of sin which is in my members? Me*, that is, he meant, by the flesh, not by the mind. Where then is that law, if *there be no condemnation to them which are in Christ Jesus? For the Law of the Spirit of Life in Christ Jesus.* *For the Law*, not that on Mount Sinai in the letter: *For the Law*, not that *in the oldness of the letter*: but, *The Law of the Spirit of Life in Christ Jesus hath made thee free from the law of sin and death.* For that thou shouldest *delight in the Law of God after the inward man*, whence shouldest thou have, had not *the Law of the Spirit of Life in Christ Jesus made thee free from the law of sin and death?* Therefore, thou soul of man, that thou ascribe it not to thyself, that thou be not exceeding proud, nay, that thou be not proud at all, O soul of man, because thou dost not consent to the desires of the flesh, because the law of sin doth not depose thee from thy throne[1]: *The Law of the* Rom. 7, 23. Rom. 8, 2. iii.

[1] arce

SERM. CV. [155.B.] *Spirit of Life in Christ Jesus hath made thee free from the law of sin and death.* That Law hath not made thee free, whereof it was said above, *That we should serve in newness of the Spirit, and not in the oldness of the letter.* Why did not it make thee free? Was not it also written by the Finger of God? Is not by *the Finger of God*, the Holy Spirit understood? Read the Gospel, and see how when one Evangelist says, when the Lord was speaking, *If I by the Spirit of God cast out devils:* another says, *If I by the Finger of God cast out devils.* If then that Law was also written by the Finger of God, that is, by the Spirit of God: by which Spirit Pharaoh's magicians being conquered said, *This is the Finger of God: if* I say this Law also, yea rather, *forasmuch* as it also was written by the Spirit of God, that is, by the Finger of God, why is it not said of it, *For the Law of the Spirit of Life in Christ Jesus?*

Rom. 7, 6. Mat. 12, 28. Luke 11, 20. Exod. 8, 19.

4. For this Law is not called *the law of death*, that Law, which was given on Mount Sinai is not called *the law of sin and death.* That is called *the law of sin and death*, of which he saith with groaning, *I see another law in my members resisting the law of my mind.* But that Law is this which is thus described, *Wherefore the Law indeed is holy, and the commandment holy, and just, and good.* And he went on, *Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, by that which is good wrought death to me, that it might be by the commandment above measure sinful or sin.* What is, *above measure?* That transgression might be added. Therefore was that Law given, that infirmity might be discovered. This is too little to say, not that it might be discovered only, but even increased, and that thus at least the Physician might be sought. For if the disease were slight, it would be disregarded; if the disease were disregarded, the Physician would not be sought; if the Physician were not sought, the disease would not be brought to an end. Therefore, *where sin abounded, grace hath much more abounded;* grace which hath effaced all the sins which it found, and hath ministered to our struggling, will aid that it sin not; that this very will of ours might be praised, not in itself, but in God. For, *In God we shall be praised all the day.* And, *In the Lord shall*

iv. Rom. 5, 20. Ps. 43, 9. Sept. (44, 8. E. V.)

my soul be praised, let the meek hear, and be glad. Let the meek hear: for the proud and the contentious hear not. Why then is not this Law written by the Finger of God, the same which giveth this succour of grace, whereof we speak? Why? Because it was *written in tables of stone, not in fleshy tables of the heart.* SERM. CV. [155.B.] Ps.33,3. Sept. (34, 2. E. V.) 2 Cor. 3, 3.

5. Finally, my brethren, see in a great mystery the agreement, see the difference; the agreement of the Law, the difference of the people. Among the ancient people the Pasch is celebrated, as you know, by the slaying of a lamb with unleavened bread; where the slaying of the lamb denotes Christ, and the unleavened bread the new life, that is, without the oldness of the leaven. Whence the Apostle says to us, *Purge out the old leaven, that ye may be a new lump, as ye are unleavened: for Christ our Pasch is sacrificed.* The Pasch then was celebrated among that ancient people, was celebrated not as yet in the full effulgence of the light, but in the shadow of the figure; and after fifty days from the celebration of the Pasch, as any one will find on reckoning who chooses, the Law is given on Mount Sinai, written by the Finger of God. The True Pasch cometh, Christ is sacrificed; He passeth over from death unto life. For the *Pasch* in Hebrew is by interpretation *Passing over*: which the Evangelist hath expressed, when he says, *Now when the hour was come, that Jesus should pass*[1] *over from this world unto the Father.* The Pasch then is celebrated, the Lord riseth again, He passeth over from death unto life, (this the Pasch is;) and fifty days are reckoned, and the Holy Ghost, the Finger of God, cometh. v. 1 Cor. 5, 7. John 13, 1. [1] μεταβῇ

6. But observe how in the one case, and in the other how. There the people stood afar off, there was fear, there was no love: for so exceedingly feared they, that they said to Moses, *Speak thou to us, and let not the Lord speak to us, lest we die.* God descended, then, as it is written, in fire on Sinai: but terrifying the people standing afar off, and writing with His Finger on the stone, not in the heart. But when the Holy Ghost came hither, the faithful were all gathered together in one; nor did He on a mountain cause terror, but He entered into the house. *Suddenly* indeed *there came from heaven a sound as of a rushing mighty wind:* there vi. Exod. 20, 19. Acts 2, 1. &c.

SERM. CV. [155.B.] was a sound, but no one was dismayed. Thou hast heard the sound, see the fire too; because in the mountain also there was both, both fire, and sound; but there there was smoke also, but here a clear flame. For *there appeared unto them*, saith the Scripture, *cloven tongues like as of fire.* What! spreading terror from a distance? Far from it. *For it sat upon each of them, and they began to speak with tongues, as the Spirit gave them utterance.* Hear thou the tongue speaking, and understand by it the Spirit writing not on stone, but in the heart. *The Law* therefore *of the Spirit of Life*, written in the heart, not on stone; *in Christ Jesus*, in Whom the most True Pasch hath been celebrated; *hath made thee free from the law of sin and death.* For that you may know that this is the most plain distinction between the Old and New Testament; whence the Apostle also says,

2 Cor. 3, 3. *Not in tables of stone, but in fleshy tables of the heart:* the Jer. 31, 31. Lord in the Prophet saith, *Behold the days come, saith the Lord, that I will make a new covenant with the house of* v. 32. *Jacob, not according to the covenant that I made with their fathers, in the day that I took them by the hand, and brought them out of the land of Egypt.* Then shewing this difference v. 33. evidently He saith; *I will put my laws in their hearts; in their hearts*, saith He, *will I write them.* If then the Law of God be written in thy heart, if it alarm not without, but soften within; then *the Law of the Spirit of Life in Christ Jesus hath made thee free from the law of sin and death.*

Rom. 8, 3. vii. 7. *For what the Law could not do.* For this comes next in the lesson of the Apostle, *What the Law could not do.* And that the Law might not be blamed, what did he subjoin? *In that it was weak through the flesh.* For the Law enjoined, and did not fulfil; because the flesh, where grace was not, resisted most invincibly. And *the Law was weak through the flesh: for the Law is spiritual, but I am carnal.* How then should the Law assist me, enjoining by the letter and not giving grace? *It was weak through the flesh.* What did God do, when there was this powerlessness of the Law, and it was weak through the flesh? *God sent His Own Son.* Whereby was the Law weak, and wherefore was this powerlessness of the Law? *It was weak through the flesh.* What then did God do? Against flesh He sent Flesh; yea rather,

for flesh He sent Flesh. For It killed the sin of the flesh, It set free the substance of flesh. *God sent His Own Son in the likeness of flesh of sin.* In true Flesh indeed, but not in flesh of sin. But what is, *in the likeness of flesh of sin?* That is, that it might be Flesh, True Flesh. And wherein was the likeness of flesh of sin? In that from sin came death, death is assuredly in all flesh of sin; of which the Apostle says, *That the body of sin might be destroyed.* In then that there is death in all flesh [of sin[a]:] but there there is both, both death and sin in all other flesh. In the flesh of sin there is both death, and sin; in the likeness of flesh of sin there was death, and there was no sin. For if it had been flesh of sin, and had for sin's desert paid the penalty of death, the Lord Himself would not have said, *Lo, the prince of this world cometh, and shall find nothing in Me.* Why then doth he kill Me? Because *I paid that which I took not away.* Decidedly what He did touching the tribute, this did He touching death. The tribute was exacted, the didrachma: "Why, it is said, do not Thou and Thy disciples pay tribute?" He called Peter to Him, and said to him, *Of whom do the kings of the earth exact tribute? of their own children, or of strangers?* It is answered, *Of strangers. Then, saith He, are the children free. Notwithstanding lest we should offend them, go thou to the sea, cast an hook, and that which first cometh up,* that is, the First Begotten from the dead; *open,* saith He, *his mouth, and thou shalt find there a stater,* that is, two didrachmæ, four drachmæ: for a didrachma, that is, two drachmæ, was exacted a head. *Thou wilt find* there *a stater,* that is, four drachmæ, *give unto them for Me and thee.* What is, *for Me and thee?* Christ Himself, Peter, the Church of Christ, the four Gospels of the Church. A mystery lay concealed; yet Christ paid the tribute that was not due. So also paid He death: He owed it not, and He paid it. If He had not paid what was not due, He would never have made us free from what was due.

SERM. CV. [155.B.]

Rom. 6, 6.

John 14, 30.

Ps. 69, 4.

Mat. 17, 24. &c.

8. *What then the Law* which made the transgressor, *could not do;* in that the mind as yet unconvinced had not sought the Saviour, *in that it was weak through the flesh,* viii.

[a] The word "peccati," appears to have crept in from its frequent occurrence in the context. [Ed.]

SERM. CV. [155.B.] *God sent His Own Son in the likeness of flesh of sin, and by sin condemned sin in the flesh?* How then had He not sin, if *by sin He condemned sin in the flesh?* I have already explained this to you on another[1] occasion: but let those who remember, call it to mind; those who have not heard, hear it; those who have forgotten, recal it. In the Law the sacrifice for sin was called *sin*. The Law has constantly instances of this: not once, not twice, but very repeatedly sacrifices for sins were called *sins*. Such a sin was Christ. For what would we say? Had He sin? God forbid. He had no sin, yet was He sin. He was sin, I said, according to that interpretation, in that He was a sacrifice for sin. Hear how that in this way He was sin, hear the Apostle himself. Speaking of Him he says, *Him Who knew no sin*. This sentence I explained to you, when I was speaking of these same words: *Him*, says he, *Who knew no sin*, that is, our Lord Jesus Christ, *Him Who knew no sin* God the Father *made sin for us:* that very Christ *Who knew no sin*, God the Father *made sin for us, that we might be the righteousness of God in Him*. Observe here two things, *the righteousness of God*, not our own; *in Him*, not in ourselves. Thereof are those great saints, of whom the Psalm says, *Thy righteousness is as the mountains of God*. And as if it were said in this Psalm, where it is said, *Thy righteousness;* for not *their* righteousness, but *Thy righteousness is as the mountains of God: For I have lifted up mine eyes unto the mountains, from whence help shall come to me;* but not from the mountains; for *my help is from the Lord, Who hath made Heaven and earth.* Therefore when he had said, *Thy righteousness is as the mountains of God;* as if it were asked, "Why then are other men born, who have no part in God's righteousness?" he subjoined, *Thy judgments are as a great abyss.* What is, *as a great abyss?* Deep, impenetrable, inaccessible to man's research[1]. For the riches of God are unsearchable: *unsearchable are His judgments, His ways past finding out.* So then here also, *God sent His Own Son*, because of the foreknown and predestined ones, who were to be called, to be justified, to be glorified: that *the mountains of God* might say, *If God be for us, who can be against us? God sent His own Son in the likeness of flesh of sin, and by sin condemned sin in the flesh, that the righteousness of the Law might be fulfilled in*

[1] Serm. 84.(134. Ben.)iv. (5) Serm. 102. (152. Ben.) 10.& 11.

2 Cor. 5, 21.

Ps.35,7. Sept. (36, 6. E. V.)

Ps. 121, 1. & 2.

[1] intentioni Rom. 11, 33.

Rom. 8, 31.

v. 3.

v. 4.

us. It was not fulfilled by itself, it was fulfilled by Christ. For *He came not to destroy the Law, but to fulfil.* SERM. CV. [155.B.] Matt. 5, 17.

9. But how *should the righteousness of the Law be fulfilled in us*, or how is it fulfilled in us, or in whom of us? Would you hear in whom of us? *Who walk not after the flesh, but after the Spirit.* What is, *to walk after the flesh?* To consent to the lusts of the flesh. What is, *to walk after the Spirit?* To be by the Spirit assisted in the mind, and not to obey the lusts of the flesh. Thus then is the Law fulfilled in us, the righteousness of God is fulfilled in us. Now in this world[1] is fulfilled, *Go not after thy lusts.* When you hear *after thy lusts*, understand it of unlawful lusts. *Go not after thy lusts*, ought to be fulfilled by our own will assisted by the grace of God; *Go not after thy lusts*, ought to be fulfilled. For whatsoever of past sin the lust of the flesh hath brought about in us, whether in deeds, or words, or thoughts; all was effaced by Holy Baptism, one act of pardon effaced all debts. There remains then a conflict with the flesh: because iniquity was effaced, but infirmity remains. The delight of unlawful concupiscence exists, solicits; fight, resist, consent not; and so is fulfilled even here, *Go not after thy lusts;* because if by chance they ever steal in, and usurp to themselves the eye, the ear, the tongue, the passing thought, let us not even so despair of our salvation. For this reason it is that we daily say, *Forgive us our debts. That the righteousness of the Law*, he says, *might be fulfilled in us.* IX. [1] interim Ecclus. 18, 30. Matt. 6, 12.

10. But in whom of us? *Who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit. For the wisdom*[2] *of the flesh is death: but the wisdom of the Spirit is life and peace. For the wisdom of the flesh is an enemy to God. For it is not subject to the Law of God; neither indeed can be.* What is, *neither indeed can be?* It is not the man that cannot, it is not the soul that cannot, it is not finally the flesh itself, in that it is God's creature, that cannot; *but the wisdom of the flesh* cannot, corruption[3] cannot, not nature. Just as if you were to say, lameness is not subject to right walking: neither indeed can be. The foot can, but lameness X. Rom. 8, 4. v. 5. v. 6. [2] Prudentia carnis Vulg. v. 7. [3] vitium

SERM. CV. [155.B.] cannot. Take away lameness, and you will see right walking. But as long as the lameness exists, it cannot: so as long as the *wisdom of the flesh* exists, it cannot. Let there be no *wisdom of the flesh*, and the man can. *The wisdom of the Spirit is life and peace.* His words then, *The wisdom of the flesh is an enemy to God*, do not understand in such sense, as though in its enmity it were able to hurt God. By resisting Him it is an enemy, not by killing. But it injures him, in whom *the wisdom of the flesh* is: in that the corruption of nature injures the nature in which it is. But the medicine was therefore discovered, that the corruption may be expelled, and the nature made whole. The Saviour therefore came to the race of man, He found none whole, therefore the Great Physician came.

11. This have I said for this reason, because the Manichees in their wish to bring in another nature of evil against God, think that their error is in a measure helped on by this testimony of the Apostle, and they suppose that it is spoken as it were of the nature[1] itself, in that it is said, *It cannot, it is an enemy to God: For it is not subject to the Law of God, neither indeed can be:* and they have not considered that it is not said of the flesh that *It cannot;* that it is not said of the man, he cannot; that it is not said of the soul, *It cannot;* but of *the wisdom of the flesh.* This wisdom is a corruption. Would you know what it is, to *mind the things of the flesh? It is death.* But that same one man, and the same nature created by the Lord God True, and Good, was yesterday *minding the things of the flesh*, to-day is *minding the things of the Spirit:* the corruption has been expelled, the nature has been made whole. For as long as this *wisdom of the flesh* existed, it could not by any means be *subject to the Law of God.* For as long as there is through corruption lameness, there cannot in any way be right walking. But when the corruption is cured, the nature is repaired. *Ye were sometimes darkness, but now light in the Lord.*

[1] naturaliter

xi.

Ephes. 5, 8.

12. Observe then what follows: *But they who are in the flesh cannot please God*, that is, they who trust in the flesh, who follow their own lusts, who dwell in them, who take delight in the pleasures of them, who make a blessed and happy life to lie in the delight they yield, these *are in the*

Rom. 8, 8.

flesh; they cannot please God. For the expression, *They who are in the flesh cannot please God:* is not as if it were said, "When men are in this life, they cannot please God." What then, did not the Holy Patriarchs please Him? Did not the Holy Prophets please Him? Did not the Holy Apostles please Him? Did not the Holy Martyrs please Him, who before they laid aside the body by martyrdom, by confessing Christ, not only despised pleasure, but also in greatest patience endured pains? They pleased Him, but they were in the flesh. They bare flesh, were not borne by flesh. For so to the paralytic was it said, *Take up thy bed.* *They* then *who are in the flesh*, in the sense I have spoken of, in the sense I have now explained, not by living in this world, but by consenting to the lusts of the flesh, *cannot please God.* SERM. CV. [155.B.] Mark 2, 11.

13. Finally, hear the Apostle himself, resolving the question without any doubt. He was speaking unquestionably to those who were living in this body, and yet he added, *But ye are not in the flesh.* Think ye there is any one here amongst us, to whom this was said? Lo, he spake to the people of God, to the Church he spake; he was writing indeed to the Romans; but he spake to the Universal Church of Christ; but to the wheat he spake, not to the chaff; to the mass which lies hid he spake, not to the stubble that appears. Let each one see to it in his own heart. We speak to the ears, we do not see the conscience; nevertheless, according to the sense I have explained above, I think in Christ's Name that there are among Christ's people to whom it is said, *But ye are not in the flesh, but in the Spirit; if so be that the Spirit of God dwell in you. Ye are not in the flesh,* in that ye do not the works of the flesh by consenting to the lusts of the flesh; *but* ye are *in the Spirit*, in that *after the inward man ye delight in the Law of God;* and this is, *If so be that the Spirit of God dwell in you.* For if ye rely on your own spirit, *ye are* yet *in the flesh. If* then *ye are not in the flesh*, that ye may be in the Spirit of God; for then *are ye not in the flesh.* For if the Spirit of God withdraw, the spirit of man falls back by its own weight into the flesh, returns to the works of the flesh, returns to the lusts of the world; *and the last state of that man shall* xii. Rom. 8, 9. Luke 11, 26.

SERM. CV. [155 B.] xiii. *be worse than the first.* In such wise then have ye free-will, as to implore aid. *Ye are not in the flesh*, is this of your own strength? God forbid! Whence then? *If so be that the Spirit of God dwell in you. But if any man have not the Spirit of Christ, he is none of His.* Let not then needy and corrupted nature stretch itself out, let it not boast itself, let it not arrogate strength to itself as its own. O human nature! O Adam, when thou wast whole, thou didst not stand, and hast thou risen again by thine own strength? *If any man have not the Spirit of Christ;* (for the Spirit of Christ, the Same is the Spirit of God; for He is the Spirit both of the Father and the Son.) *If any man have not the Spirit of Christ*, let him not deceive himself, *he is none of His.*

14. Lo, by the aid of His mercy, we have the Spirit of Christ: by the very love of righteousness, by an uncorrupted faith, Catholic faith, we know that the Spirit of God is in us. But what of that mortal flesh? What of the *law in our members which resisteth the Law of the mind?* What of Rom. 8, 10. that groaning, *Wretched man that I am?* Hear: *But if Christ be in you, the body indeed is dead because of sin, but the spirit is life because of righteousness.* Must we then at once despair, you will say, of the body dead because of sin? Is there no hope? Doth it in such wise sleep, as never to rise again? God forbid. The *body indeed is dead because of sin, but the spirit is life because of righteousness.* Ephes. 5, 29. Sadness remains for our body's sake. *For no one ever hated his own flesh.* We see with what anxiety the burial of the dead is cared for. *The body indeed is dead because of sin, but the spirit is life because of righteousness.* You were saying at once for consolation, "I could wish indeed, that my body were in life also: but because it cannot be, let at least my spirit be, let at least my soul be." Wait, be not disquieted.

xiv. 15. *For if the Spirit of Him Who raised up Jesus from* Rom. 8, 11. *the dead dwell in you; He Who raised up Christ Jesus from the dead, shall quicken also your mortal bodies.* What fear ye? Why are ye disturbed even for this very flesh? Luke21, 18. & 12, 7. *There shall not an hair of your head perish.* Adam by sinning condemned your bodies to death: but Jesus, *if His Spirit be in you, shall quicken also your mortal bodies;* in

that He hath given His Blood for your salvation. Dost thou doubt that the promise will be made good, who holdest such an earnest? Thus then, O man, that contention of death shall be no more, thus shall be fulfilled that which is said, *Wretched man that I am, who shall deliver me from the body of this death?* Because Christ Jesus, *if His Spirit dwell in you, shall quicken also your mortal bodies.* Thus shalt thou be delivered *from the body of this death*, not by not having a body, or by having another body, but by not dying any more. For if he had not added, *of this death*, and had said, *Who shall deliver me from the body?* perchance error would have been suggested to the thoughts of men, and it would have been said, "Do you see that God doth not wish that we should be with a body?" *From the body*, he says, *of this death.* Take away death, and the body is good. Let death, *the last enemy*, be taken away, and I shall have my flesh a friend for all eternity. *For no one ever hated his own flesh.* Though the Spirit lusteth against the flesh, and the flesh lusteth against the spirit; though there be now strife in this house, the husband in the quarrel seeks not the destruction but the agreement of the wife. God forbid, my brethren, God forbid, that in lusting against the flesh the spirit should hate the flesh. It hates the vices of the flesh, it hates *the wisdom of the flesh*, it hates the *contention of death.* Let this *corruptible put on incorruption, and this mortal put on immortality*, let it be *sown a natural body, rise again a spiritual body*, and you will see a full and perfect agreement, you will see the creature praising the Creator. *If* then *the Spirit of Him Who raised up Jesus from the dead dwell in you; He Who raised up Christ Jesus from the dead, shall quicken also your mortal bodies, because of His Spirit Who dwelleth in you;* not because of your merits, but of His gifts. Turn we to the Lord, &c.

SERM. CV. [155.B.]

Rom. 7, 24.

Ephes. 5, 29.

1 Cor. 15, 53. &c.

SERMON CVI. [CXLVI. BEN.]

On the words of the Apostle, Rom. viii. "Therefore, brethren, we are debtors not to the flesh, that we should live after the flesh, &c." Against the Pelagians.

Delivered in the Basilica of Gratian, on the birth-day of the Martyrs of Bolitana[a].

SERM. CVI. [156.B.] i. 1. THE depth of the word of God exerciseth earnestness, doth not refuse understanding. For if all things there were closed, there would be nothing whereby what is obscure might be laid open. Again, if all were closed, there would be nothing whereby the soul could gather nourishment, and get strength, whereby it might be able to knock at what was closed. In the above Apostolic lessons, which I have expounded to you, Beloved, as the Lord vouchsafed to aid me, I have suffered much toil and anxiety. I sympathized with you, and was anxious both for myself and for you. But to my thinking, the Lord hath assisted both me and you; and those things which appeared decidedly the most difficult, He hath vouchsafed in such wise to unravel by my ministry, as that no question should remain which can disturb the godly soul. For the ungodly soul hates even the very understanding; a man sometimes with a mind exceedingly disordered is afraid to understand, lest he be compelled to do what he hath understood. Of such the Psalm says, Ps.35,4. Sept. (36, 3. E. V.) *They would not understand, that they might do well.* But ye, dearly beloved, for it is meet to think well of you, require understanding, God requireth its fruit. For, *understanding*, Ps. 110, 10. Sept. (111. E. V.) as it is written, *is good for them that do thereafter.* Nevertheless, this which remains, and which has been read to-day, though it have not as great difficulty as the preceding have had, which we have already got through as we best could, by the Lord's assistance, yet looks for your earnest attention; for it is as it were the conclusion, in reference to those things which have been spoken in the foregoing lessons, where we exerted

[a] The festival of these Martyrs called *Bolitani*, or *Volitani*, of the city Bolitana belonging to the Proconsular province, appears from an old Carthaginian Calendar, (vid. Mabillon Vet. Anal. tom. 3. p. 415. to have been 16 Cal. Nov. (Oct. 17.)

ourselves, lest by any chance the Apostle should be supposed in any sort guilty of all sorts of sin in saying, *For what I would, that do I not.* Then again, that it might not either seem that the Law could suffice for man having free will, even though no further Divine aid were given, or else be believed to have been given to no purpose, the cause why the Law was given, was also declared, that it too was given for an assistance, but not as grace is. SERM. CVI. [156.B.] Rom. 7, 15.

2. For it was given, as we have explained already, and ye ought to hold it fast, and our duty it is to set it forth to you more earnestly and more carefully; it was given that man might find out himself, not that the disease might be healed, but that the disease increasing by transgression, the Physician might be sought out. And who is This Physician, but He Who said, *The whole need not a Physician, but they that are sick.* Whoso then confesseth not the Creator, in his pride denieth his Author. But whoso denieth his sickness, judgeth the Saviour superfluous. Therefore let us both in our nature laud the Creator; and for the corruption, which we have inflicted on ourselves, let us seek the Saviour. And with what view seek we the Saviour? That He may give the Law? This is but little: *for if there had been a law given which could give life, verily righteousness should have been by the Law.* If then there has not been a law given which could give life, wherefore was it given? He goes on, and shews wherefore it was given; for even thus it was given as an aid, that thou mightest not think thyself whole. *If then there had been a law given which could give life, verily righteousness should have been by the Law.* And as if we asked, "Wherefore then was it given?" He saith, *But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.* When thou hearest of the Promiser, expect the Fulfiller. Human nature was able by free will to wound itself: but once wounded and disabled, it is not by free-will able to make itself whole. For if thou choosest to live intemperately so as to be ill, thou dost not require a Physician for this: for ruin[1] to thy health thou art sufficient for thyself. But when by intemperate living thou hast begun to be ill, thou canst not so free thyself from ill health, as thou couldest by intemperance plunge thyself into it. And yet the ii. Serm. 105. (155.B.) 4. Matt. 9, 12. Gal. 3, 21. v. 22. [1] labem

SERM. CVI. [156.B.] physician enjoineth temperance even on them that are in health. A good physician does so, he does not wish to be necessary to the invalid. So also the Lord God vouchsafed to enjoin temperance on man created without fault; and if he had observed it, he would not afterwards had to long for the Physician for his disease. But because he did not observe it, he became weak, he fell, infirm he created infirm ones, infirm, that is, he begat infirm ones. And yet in all the infirm ones who are born, God worketh that which is good, by fashioning the body, by quickening the body, by affording nourishment, by sending His rain and sun on the good and evil: there is nothing wherein even the evil can accuse the Good One. Moreover also He would not leave the human race condemned by His just judgment to everlasting destruction: but He sent also a Physician, He sent a Saviour, He sent Him to heal them freely; nay, not only to heal them freely, to give them even, when healed, a reward. Nothing can be added to such benevolence! Who is there who would say, "Let me cure thee, and I will give thee a reward?" He did surpassing well. For He knew that He had come The Rich to the poor; He both healeth the sick, and to the healed He giveth, and nought else giveth He than Himself. The Saviour is the Succour of the sick, the Saviour too is the Reward of the healed.

iii. 3. *Therefore, brethren,* as we have been reminded to-day, *we*
Rom. 8, 12. *are debtors, not to the flesh, that we should live after the flesh.* For to this end have we been succoured, to this end have received the Spirit of God, to this end also in our labours ask we daily aid. The Law, by not fulfilling what it enjoins, maketh him whom it threateneth to be under itself: these
1 Tim. 1, 8. are under the Law, not under grace. *The Law is good, if a man use it lawfully.* What then is it to *use the Law lawfully?* By means of the Law to come to recognise one's disease, and to seek divine aid for health. Because, as I
Gal. 3, 21. have said, and as is often to be said, *If the Law could give life, verily righteousness should have been by the Law:* nor would the Saviour have been sought, nor would Christ have come, nor sought with His Blood the lost sheep. For thus
Gal. 2, 21. saith in another place the same Apostle, *For if righteousness be by the Law, then Christ is dead in vain.* What advan-

tage then hath the Law, and what succour? In that *the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.* So then, *the Law*, says he, *was our pedagogue*[1] *in Christ Jesus.* From this similitude observe the thing whereof I am speaking The pedagogue does not bring the boy to himself, but to the master: but when the boy well instructed has once grown up, he will be no more under the pedagogue. SERM. CVI. [156 B.] Gal. 3, 22. [1] pædagogus v. 24.

4. The Apostle treating of this also in another place—for he is very constantly impressing this: would it may not be to the deaf. Now he is constantly impressing this, in commending faith to the Gentiles; because by faith they obtain assistance to fulfil the Law, not by the Law, but obtaining strength to fulfil it by faith: for this cause the Apostle constantly mentions and impresses this subject, because of the Jews, who boasted of the Law, and thought that the Law was sufficient for their free-will; and hereby because they thought that the Law was sufficient for their free-will, *being ignorant of God's righteousness*, that is, of the righteousness given by God through faith, *and wishing to establish their own righteousness*, as though fulfilled by their own strength, not obtained by the cries of faith, *they have not*, as he says, *submitted themselves unto the righteousness of God. For Christ is the end of the Law for righteousness to every one that believeth.*—When he is treating of this subject, I say, he brought this objection against himself. *Why then was the Law?* As if, "What is the advantage of the Law?" He answered, *It was added because of transgression.* This is what he says in another place, *The Law entered that sin might abound.* And what did he add in that place? *But where sin abounded, grace did much more abound.* Because in the slighter sickness the aid of medicine was despised: the disease increased, and the Physician was sought out. *Why then was the Law? It was added, because of transgression;* that by it the neck of the proud ascribing too much to themselves, and arrogating to their own will so much, as to think that their free-will could suffice them for righteousness, might be brought low; their will, which then when it was in liberty unimpaired, that is, in paradise, displayed its strength, displayed how much it could do, but to fall only, not to rise. iv. Rom. 10, 3. v. 4. Gal. 3, 19. Rom. 5, 20.

SERM. CVI. [156.B.] Gal. 3, 19. *The Law* then *was added because of transgression, till the seed should come to whom the promise was made, being ordained by Angels in the hand of a mediator.*

v. v. 20. 5. *Now a mediator is not of one; but God is One.* What is, *a mediator is not of one?* Because a mediator of course is between two. If God is One, and a mediator is not of one; between what and God do we look for a mediator? *for a mediator is not of one, but God is One.* Between What and what the Mediator is, we find out by the Apostle's own words: 1 Tim. 2, 5. *For there is One Mediator between God and man, the Man Christ Jesus.* If thou hadst not been on the ground, thou hadst not needed a Mediator; but because thou art on the ground, and canst not rise, God hath stretched out to thee His Arm, a Mediator as it were. Is. 53, 1. But, *to whom hath the Arm of the Lord been revealed?* John 12, 38. Let no one then say, "Since we are not under the Law, but under grace; therefore let us sin, therefore let us do what we will." Whoso saith this, loveth sickness, not soundness. Grace is a medicine. Whoso would always be sick, is ungrateful to the medicine. *Therefore, brethren,* now that we have received succour, now that divine aid, the Arm of the Lord, hath been extended to us from on high, yea, now that This Arm of the Lord, His succour, the Holy Spirit, hath been extended to us, *we are debtors, not to the flesh, that we should walk after the flesh.* For faith cannot work well, except by love. For this is the faith of the faithful, that it be not the faith of devils: Jam. 2, 19. for *even the devils believe, and tremble.* This then is the faith, meet for praise, this is the true *faith* of grace, Gal. 5, 6. *which worketh by love.* But that we may have this love, and that we may be able thereby to have good works, can we give it to ourselves, when it is written, Rom. 5, 5. *The love of God hath been shed abroad in our hearts by the Holy Ghost, Who hath been given unto us?* Love is so entirely a gift of God, that it is called God, in the Apostle John's words, 1 John 4, 16. *God is Love, and he that dwelleth in love, dwelleth in God, and God in him.*

vi. 6. *Therefore, brethren, we are debtors, not to the flesh that we should live after the flesh. For if ye live after the flesh, ye shall die.* Rom. 8, 12. 13. Not that the flesh is an evil thing; for it too is God's creature, yea created by Him, by Whom the soul is also; neither the one, nor the other a part of God, but

both the one and the other a creature of God. Therefore the flesh is not evil; but to live after the flesh is evil. God is supremely Good, in that He *is* supremely, Who saith, *I Am That I Am*. God then is supremely Good: the soul is a great good, but not the Supreme Good. But when you hear that God is supremely Good, do not suppose that this is said of the Father only, but of the Father, and the Son, and the Holy Spirit. For This Trinity are One, It is One God, and is supremely Good. So decidedly is God One, that when you are asked of the Trinity Itself, you make this answer: lest peradventure when you hear, God is One, you think that the Father, the Son, and the Holy Spirit are One and the Same Person. It is not so; but He Who is The Father in This Trinity, is not The Son; He Who is The Son in This Trinity, is not the Father; He Who is the Holy Spirit in this Trinity, is neither the Son, nor the Father; but the Spirit of the Father, and also the Spirit of the Son. For the One Self-Same Holy Spirit, is the Spirit of the Father, and of the Son, Coeternal with the Father and the Son, Consubstantial, Equal. This Whole Trinity is One God, supremely Good. But the soul, as I have said, created by the supreme Good, yet not the supreme Good, but a great good. So again the flesh is neither the supreme Good, nor a great good: but yet a little good. The soul then this great good, though not the supreme Good; living between the supreme Good, and the little good, that is, between God and the flesh, inferior to God, superior to the flesh; why doth it not live after the supreme Good, but live after the little good? Or more plainly, why doth it not live after God, but live after the flesh? For it is not a *debtor to the flesh, that it should live after the flesh*. The flesh ought to live after it, not it after the flesh. Let the flesh live after it, in that it liveth by it. Yes, by all means let each live after that, whereby it liveth. Whereby liveth thy flesh? By the soul. Whereby liveth thy soul? By thy God. Let each of these live after its own life. For the flesh is not life to itself, but the soul is the life of the flesh. The soul is not life to itself; but God is the Life of the soul. The soul then which ought to live after God: for it is not a *debtor to the flesh, that it should live after the flesh:* the soul then which ought to live after God, if it live after itself, faileth;

SERM. CVI. [156.B.]

Exod. 3, 14.

SERM. CVI. [156.B.] shall it then live after the flesh, and make progress? But then doth the flesh live rightly after the soul, if the soul live after God. For if the soul should choose to live, I do not say after the flesh, but after itself as I have said; I am now about to tell you what it is to live after itself; for it is good, that you should know this, and very wholesome.

vii. Vid. Serm. 100. (150.B.) 4-8 (5-9.) 7. There were Philosophers of this world, some thought there was no happiness, but living after the flesh, and they placed the good of man in the pleasures of the body. These Philosophers and others like them were called Epicureans, from one Epicurus their founder and master. But there were others, proud ones, who withdrew themselves as it were from the flesh, and establishing their whole hope of happiness in their soul, placed the supreme good in their own virtue. The godly affection in you has recognised the voice of the Psalm; you know, you are aware, you remember how they

Ps.48,7. Sept. (49, 6. E. V.) are derided in the Holy Psalm, *who trust in their own virtue.* Such were the Philosophers, who were called Stoics. The first living after the flesh, the latter living after the soul, neither the one nor the other living after God. Therefore when the Apostle Paul came to the city of the Athenians,

[1] fervebant. where these schools of Philosophers were frequented[1] with extreme rivalry and contention, as it is read in the Acts of the Apostles, (and here I am rejoiced that by your recognising and remembering it you anticipate my words,) as it is

Acts 17, 18. written there, *Certain Philosophers of the Epicureans and of the Stoics conferred with him;* they who lived after the flesh conferred with him, they who lived after the soul conferred with him, he who lived after God conferred with them. The Epicurean said, "It is good for me to enjoy the flesh." The Stoic said, "It is good for me to enjoy my

Ps. 73, 28. soul." The Apostle said, *But it is good for me to cleave unto God.* The Epicurean said, "Blessed is he whose enjoyment is in the pleasures of his flesh!" The Stoic said, "Yea, blessed is he whose enjoyment is in the virtue of his

Ps.39,5. Sept. (40, 4. E. V.) soul." The Apostle said, *Blessed is he, whose hope is the Name of the Lord.* The Epicurean is in error: for it is false, that the man is blessed, whose enjoyment is in the pleasures of his flesh. The Stoic too is deceived; for false it is, yea most utterly false, that the man is blessed, whose

enjoyment is in the virtue of his soul. *Blessed* therefore *is he, whose hope is the Name of the Lord.* And because they are vain, and lie; he saith, *And who hath not had regard to vanities, and lying madnesses.* SERM. CVI. [156.B.]

viii. 8. *Therefore, brethren, we are not debtors to the flesh, that we should live after the flesh*, as the Epicureans. But even if the soul would live after itself, it will be carnal; it savours of the flesh, it rises not above the flesh. For he has no means whereby to rise, who layeth not hold of the arm stretched out to him as he lies. *For if ye live after the flesh, ye shall die.* For in the Psalm where it is said, *What can man do unto me?* in the same it is said, *What can flesh do unto me? For if ye live after the flesh, ye shall die.* Not with this death, when ye leave the body; for with this ye will die, though ye live after the spirit; but with that death, of which the Lord in the Gospel speaks in accents of alarm; *Fear Him, Who hath power to destroy both soul and body in hell-fire. If* then *ye live after the flesh, ye shall die.* Ps. 56, 4. & 11. Mat. 10, 28.

ix. 9. *But if ye through the Spirit do mortify the deeds of the flesh, ye shall live.* This is our work in this life, through the Spirit to mortify the deeds of the flesh; day by day to afflict, to minish, bridle, kill it. For how many things there are, which now no more give delight to those who are making progress, which before delighted them? When then it yielded delight, and consent was not given to it, it was being mortified; in that now it does not yield delight, it has been mortified. Tread down that which is already dead, pass over unto that which is yet alive: tread down that which is laid low, struggle with that which still resists. For one delight is dead, but another liveth; and this too, whilst thou consentest not, thou art mortifying; when it shall have begun to yield no delight at all, thou hast mortified it. This is our business, this is our warfare. When we struggle in this contest, we have God our Spectator: when we travail in this contest, we implore God to be our Succour. For if He aid us not, we shall have no power, I do not say to conquer, but not even to fight. Rom. 8, 13.

10. When then the Apostle said, *But if ye through the Spirit do mortify the deeds of the flesh, ye shall live*, that is, those lusts of the flesh, whereunto not to consent is great V. lib. de Grat. et lib. arb. c. xi. (23.)

SERM. CVI. [156.B.] praise, which not to have is perfection: these *deeds of the flesh*, diseased, and from death deriving contention, *if ye through the Spirit do mortify, ye shall live.* Here there is at once reason to fear, lest any one again rely on his own spirit for mortifying the deeds of the flesh. For not only is God a Spirit: but thine own soul is a spirit also, and thy mind is a spirit. As when you say, *With the mind I serve the Law of God, but with the flesh the law of sin;* *for the spirit lusteth against the flesh, and the flesh against the spirit.* Therefore that thou mayest not rely on thine own spirit for mortifying the deeds of the flesh, and perish through pride, and God resist thee for thy pride, and not grace be given thee for thy humility: for *God resisteth the proud, but giveth grace unto the humble:* lest then by chance this pride spring up in thee, take heed to what follows. For when he had said, *If ye through the Spirit do mortify the deeds of the body, ye shall live;* lest hereupon the spirit of man should uplift itself, and boast that it was sufficient, and of strength for this work, he went on, and said, *For as many as are actuated*[1] *by the Spirit of God, they are the sons of God.* Why then didst thou wish now to uplift thyself, when thou heardest, *If ye through the Spirit do mortify the deeds of the body, ye shall live?* For thou wast on the point of saying, "This my will can do, this my free choice can do." What will? what free choice? Unless He rule, thou fallest; unless He lift up, thou liest on the ground. How then through thine own spirit, when thou hearest the Apostle saying, *For as many as are actuated by the Spirit of God, they are the sons of God?* Dost thou wish to actuate thyself, dost thou wish to be actuated by thine own self for mortifying the deeds of the flesh? What doth it profit thee that thou shalt not be an Epicurean, if thou shalt be a Stoic? Whether thou wilt be an Epicurean, or a Stoic, thou wilt not be among the sons of God. *For as many as are actuated by the Spirit of God, they are the sons of God.* Not they who live after their own flesh, not they who live after their own spirit; not they who are led by the pleasure of the flesh, not they who are actuated by their own spirit; but *as many as are actuated by the Spirit of God, they are the sons of God.*

Rom. 7, 25.

Gal. 5, 17.

Jam. 4, 6.

X.

[1] aguntur

Rom. 8, 14.

11. One will say to me, "Then we are actuated, we do not act." I answer, Yes truly, thou dost both act, and art actuated; and then thou dost act well, if thou art actuated by the Good. For the Spirit of God Who actuateth thee, is a Helper to thee in thy acting. For the very name of helper teacheth thee, that thou thyself too doest something. Call to mind what it is thou desirest; call to mind what it is thou acknowledgest, when thou dost say, *Be Thou my Helper, leave me not.* Thou callest certainly on God as a Helper. No one is helped, if nothing is done by him. *For as many*, says he, *as are actuated by the Spirit of God, they are the sons of God:* not by the letter, but *by the Spirit:* not by the Law enjoining, threatening, promising; but *by the Spirit* exhorting, illuminating, helping. *We know*, says the same Apostle, *that all things work together for good to them that love God.* If thou wert not a worker, He would not be a Worker together.

SERM. CVI. [156.B.] xi.

Ps.26,9. Sept. (27. E. V.)

Rom. 8, 28.

12. But here be stoutly on your guard, lest haply your spirit should say, "If the cooperation of God and the aid of God were to withdraw itself, my own spirit will do this: though with labour, though with some difficulty, yet fulfil it it can." Just as if one were to say, "We have reached it indeed by rowing, but with some labour; O, had we but had wind, we had reached it more easily." The aid of God is not in such wise, the aid of Christ is not in such wise, the aid of the Holy Spirit is not in such wise. Assuredly if it be wanting, thou wilt not be able to do any good at all. Thou dost act it is true with free will without His help, but only evilly. For this thy will which is called free is sufficient, and by acting evilly, it becomes a servant subject to damnation. When I tell thee, "Without the help of God thou doest nothing," I mean, nothing good. For thou hast a will, without the help of God free for evil doing; though that will is not free. *For of whom one is overcome, of the same is he the slave;* and, *Whosoever committeth sin, is the servant of sin;* and, *If the Son shall make you free, then shall ye be free indeed.*

V. Lib. DeGrat. Christi, c. 7. (8.) 26. (27.) et seq.

2 Pet. 2, 19.

John 8, 34. & 36.

13. By all means believe this, that it is thus that ye act with a good will. In that ye live, ye act of course. For He is not a Helper, if ye do nothing: for He is not a Worker

xii.

SERM. CVI. [156.B.] together, if ye work nothing. Yet know ye that ye in such wise do good as that the ruling Spirit, is thy Helper; and if He be wanting, ye can do no good at all. It is not as some have begun to say, who have been constrained at last to acknowledge the grace of God; and we bless God, that they have said even this at length; for by making approaches they will be able to go forward, and to arrive at that which is truly right. Now then they say that the grace of God is assistant, towards more easy doing. For these are their words; "To this end," say they, "hath God given His grace to men, that what they are enjoined to do by means of free will, they might be able more easily to fulfil through grace." With sails more easily, with oars with greater difficulty; yet even with oars way is made. On horse more easily, on foot with greater difficulty; but yet even on foot, the point is reached. It is not so. For the True Master Who flattereth no one, deceiveth no one, at once the True Teacher and Saviour, to Whom that most hard pedagogue brought us, when He was speaking of good works, that is, of the fruits of the vine-shoots and branches, did not say, "Without Me ye can indeed do something, but more easily by Me;" He did not say, "Without Me ye can bring forth fruit, but more abundantly by Me." He did not say this. Read what He said: it is the Holy Gospel, the proud necks of all are bowed. It is not Augustine who says this, it is the Lord Who saith it. What saith the Lord? *Without Me ye can do nothing.* Now when you hear, *As many as are actuated by the Spirit of God, they are the sons of God,* do not give yourselves[1] up to carelessness. For God doth not so build up His temple with you, as if with stones which have no motion of their own; which are lifted up, and set in their place by the builder. Not so are living stones; *And ye as living stones are builded together into a temple of God.* Be ye led, but do ye run yourselves also; be ye led, but follow; because when ye shall have followed, that will be true, that *without Him ye can do nothing. For it is not of him that willeth, nor of him that runneth, but of God, Who sheweth mercy.*

John15, 5.

[1] demittere

Ephes. 2, 22. 1 Pet. 2, 5.

Rom. 9, 16.

XIII. 14. Peradventure ye were about to say, "The Law too is sufficient for us." The Law gave fear; and see what the Apo-

stle afterwards subjoined when he had said, *For as many as are actuated by the Spirit of God, they are the sons of God;* for that when they are actuated by the Spirit of God, they are actuated by love; *For the love of God hath been shed abroad in our hearts by the Holy Ghost, Who hath been given us;* next he added, *For ye have not received the spirit of bondage again in fear.* What is *again?* "As under the terrors of that most hard pedagogue." What is *again?* "As ye received the spirit of bondage on Mount Sinai." One will say, "The spirit of bondage is one, the spirit of freedom another spirit." If it were another, the Apostle would not have said, *again.* It is the Same Spirit then, only on the tables of stone in fear, on the tables of the heart in love. Now you who were present the day before yesterday heard, how the noise, the flame, the smoke on the mount, terrified the people that were placed afar off; but how at the coming of the Holy Spirit, this same Finger of God, how on the fiftieth day after the shadow of the Passover, He came, *and in fiery tongues sat upon each of them.* Now then not in fear, but in love; that we may be not servants, but sons. For he who still doeth well for this reason, because he feareth punishment, loveth not God, is not yet of the number of sons; yet would that he may even fear punishment! Fear is a slave, love is free; and, so to say, fear is the servant of love. That the devil possess not thine heart, let the servant go before in thine heart, and keep a place for the mistress who is to come. Act, act even in fear of punishment, if thou canst not yet for love of righteousness. The mistress will come, and the servant depart; because *perfected love casteth out fear. For ye have not received the spirit of bondage again in fear.* It is the New Testament, not the Old. *Old things are passed away, and behold all things are become new; but all are of God.*

SERM. CVI. [156.B.]

Rom. 5, 5.

Rom. 8, 15.

Serm. cv. (155. Ben.) vi.

Ex. 19, 16.

Acts 2, 3.

1 John 4, 18.

2 Cor. 5, 17. 18.

15. And then what follows? As though you were to say, "What have we received then?" *But ye have received the Spirit of Adoption, in Whom we cry, Abba, Father.* A Master is feared, a Father loved. *Ye have received the Spirit of Adoption, in Whom we cry, Abba, Father.* This is a cry of the heart, not of the lungs, not of the lips; it sounds within, it sounds to the ears of God. With closed mouth, xiv.

SERM. CVI. [156.B.] with lips unmoved, did Susannah with this voice cry. *But ye have received the Spirit of Adoption, in Whom we cry, Abba, Father.* Let the heart cry, *Our Father, Which art in Heaven.* Why then not *Father* only? What means *Abba, Father?* For if you ask what *Abba* is, you are answered, *Father.* For *Abba* in Hebrew means *Father.* Why did the Apostle wish to express both? Because he had in view the *Corner Stone, Which the builders rejected, and Which became the Head of the corner*, not without reason called *the Corner Stone*, in that He receiveth in His embrace either wall coming from different quarters. On this side the Circumcision, on that the Uncircumcision, as far apart from themselves and one another, as they are far from the Corner; but in proportion as they are near to the Corner, so of course near to one another. And in the Corner joined to one another. *For He is our Peace, Who hath made both one.* So then on one side the Uncircumcision, on the other the Circumcision, the agreement of the walls, the glory of the Corner. *Ye have received the Spirit of Adoption, in Whom we cry, Abba, Father.*

Matt. 6, 9.

Ps. 118, 22.

Eph. 2, 14.

XV. 16. What is the thing itself, if the pledge be such as this? And it ought not to be called a *pledge*, but an *earnest.* For when a pledge is put down, when the thing itself is paid, the pledge is taken back. But an earnest is given out of the thing itself, which is promised to be given; so that when the thing is paid, what has been given is made up, not changed. Let each one then look to his own heart, whether from the inmost recesses of the heart and in love sincere he can say, *Father.* It is not now a question, how great this love is, whether it be great, or small, or middling; I am asking whether it exist at all. If it is born, it grows in secresy, by growing it will be perfected, once perfected it will abide. For when it is perfected, it doth not decline into old age, and from old age will come to death; to this end will it be perfected, that it may abide for ever. For see what follows. *We cry, Abba, Father. The Spirit Itself beareth witness to our spirit, that we are the children of God.* It is not our own spirit that beareth witness to our spirit, that we are the children of God; but the Spirit of God, the earnest beareth witness for that thing which hath been promised us. *The*

Rom. 8, 16.

Spirit Itself beareth witness to our spirit, that we are the children of God. SERM. CVI. [156.B.]

17. *But if children, then heirs.* For we are not children to no purpose. This is the reward; *Then heirs.* This is what I was saying a little time back, that our Physician both giveth us health, and moreover vouchsafeth to bestow a reward. What is that reward? An inheritance. But not like the inheritance of any father among men. For he leaves it to his children, he does not possess it with his children; and yet he makes much of himself, and desires that thanks be given him, because he has been pleased to give what he cannot take away. For when he dies, could he take it with him? I imagine if he could, he would leave nothing to his children here. The heirs of God are in such wise heirs, that God Himself is our Inheritance, to Whom the Psalm saith, *The Lord is the portion of mine inheritance. Heirs indeed of God;* if this is not enough for you, hear that whereby ye may have ampler joy: *Heirs indeed of God, and coheirs with Christ.* Turn we to the Lord, &c. v. 17. c. 2. Ps. 16, 5.

SERMON CVII. [CLVII. BEN.]

On the words of the Apostle, Rom. viii. "We are saved in hope: but hope that is seen is not hope."

1. As your holiness, dearly beloved brethren, remembers that the Apostle said, *We are saved in hope, but hope that is seen is not hope; for what a man seeth, why doth he hope for? But if we hope for that we see not, then do we with patience wait for it.* The Lord our God Himself, to Whom it is said in the Psalm, *Thou art my Hope, and my Portion in the land of the living,* admonisheth me to give you hereupon some words of exhortation and consolation. He Himself, I say, *Who is our Hope in the land of the living,* enjoineth me to address you in this land of the dying; that ye may not *look at the things which are seen, but at the things which* i. Rom. 8, 24. v. 25. Ps. 142, 5. 2 Cor. 4, 18.

SERM. CVII. [157.B.] *are not seen. For the things which are seen are temporal; but the things which are not seen are eternal.* Because then we *hope for that we see not, and with patience wait for it:* with
Ps. 27, 14.Sept. 27.E.V. good reason is it said to us in the Psalm, *Wait patiently on the Lord, do manfully, and let thy heart take courage; yea, wait patiently on the Lord.* For the world's promises are always deceiving, but the promises of God never deceive. But because the world seems as if ready to give what it promises here, that is, in this land of the dying, wherein we now are; but God will give what He promiseth, *in the land of the living;* many are wearied of waiting patiently for the True, and blush not to love the deceitful one. Of such the
Eccles. 2, 14. Scripture saith, *Woe unto them that have lost patience, and have turned aside into crooked ways.* With those who do manfully, and with heart of good courage wait patiently on the Lord, the children of eternal death also cease not to mock, vaunting their transitory delights which for a time are sweet to their mouths, but afterwards shall they find them more bitter than gall. For they say to us, "Where is that that is promised you after this life? Who hath returned hither from thence, and given information that the things ye believe are true? Lo, we joy in the fulness of our pleasures, in that we hope for that we see; but ye are tormented in the travails of continence, by believing what ye do not see." And then they subjoin the words the Apostle brought forward;
1 Cor. 15, 32. *Let us eat and drink, for to-morrow we shall die.* But see
v. 33. what he advised us to beware of: *Evil communications,* saith
v. 34. he, *corrupt good manners, Be ye sober in righteousness, and sin not.*

ii. 2. Beware then, brethren, lest by such communications your manners be corrupted, hope overthrown, patience enfeebled, and ye turn aside into crooked ways. Yea rather in meekness and gentleness hold on the strait ways, which
Ps. 25, 9. the Lord teacheth you; of whom the Psalm saith, *The meek shall He direct in judgment, the gentle shall He teach His ways.* Patience indeed among the toils of this life, without which the hope of the life to come cannot be maintained, can no one retain continually, but the meek and gentle; who
Mat. 11, 30. resisteth not the will of God, *Whose yoke is easy, and His burden light,* but only to those who believe in God, who

hope in Him, and love Him. So truly as meek and gentle ye will not only love His consolations, but as good children will also endure His scourges; that since ye hope for that ye see not, ye may with patience wait for it. So act, so walk ye. For so ye walk in Christ, Who said, *I am the Way.* How you must walk in Him, learn, not only by His word, but also by His example. For This *His own Son the Father spared not, but delivered Him up for us all;* not of course against His will, not refusing, but equally willing with the Father; for that the Will of the Father and the Son is One in His equality in *the Form of God, Being* in which *He thought it not robbery to be equal with God;* and pre-eminently[1] obedient, in His *emptying of Himself, taking the form of a servant. For He* Himself *loved us, and gave Himself up for us an offering and a sacrifice to God for an odour of sweetness.* In such wise then *the Father spared not His Own Son, but delivered Him up for us all,* as that the Son Himself also delivered Himself up for us.

SERM. CVII. 157. B.]

John 14, 6.

Rom. 8, 32.

Phil. 2, 6.

[1] singulariter v. 7.

Ephes. 5, 2.

3. He then the High One, *by Whom all things were made,* being delivered up, by reason of the form of a servant delivered up to the reproach of men, and the despising of the people, to contumely, to scourging, to the Death of the Cross, hath taught us by the example of His Passion, with how great patience we should walk in Him; and hath assured us by the example of His Resurrection what we ought in patience to hope from Him. *For if we hope for that we see not, then do we with patience wait for it.* We hope, it is true, for that we see not: but we are the Body of That Head, in Whom what we hope for hath been already perfected. For of Him it is said, that *He is the Head of the Body, the Church, the First-Begotten, holding Himself the pre-eminence.* And of us it is written, *Now ye are the Body of Christ, and members. Now if we hope for that we see not, then do we with patience wait for it,* in firm assurance; since He Who hath risen again is our Head, He reserveth our hope. And in that before He rose again, our Head was scourged, He hath confirmed our patience. For it is written, *For whom the Lord loveth He chasteneth; and scourgeth every son whom He receiveth.* Let us not then faint under the scourge, that we may rejoice in the resurrection. For so

iii.

John 1, 3.

Col. 1, 18.

1 Cor. 12, 27.

Heb. 12, 6.

Serm. CVII. [157.B.] true is it that *He scourgeth every son whom He receiveth,* that He *spared not even His Only Son, but delivered Him up for us all.* Looking then at Him, Who without the desert of sin was scourged, *Who died for our sins, and rose again for our justification,* let us not fear lest we be cast away when we have been scourged; but rather let us trust that we shall be received, having been justified.

Rom. 8, 32. Rom. 4, 25.

iv. 4. For although the fulness of our joy be not yet come; yet not even now have we been left without joy; for *we are saved in hope.* Accordingly the Apostle himself too, who saith, *If we hope for that we see not, then do we with patience wait for it;* saith in another place, *Rejoicing in hope, patient in tribulation. Having then such hope, let us use much confidence; and let our speech in grace be seasoned with salt, that we may know how we ought to answer every one.* For we must say to them, who since they have lost, or have never received patience, dare even to insult, whereas they ought to imitate, us who wait patiently on the Lord, (because *hoping for that we see not, we do in patience wait for it,*) "Where are your delights, for which ye walk by crooked ways?" We do not say, "Where shall they be, when this life hath passed away;" but, "Where are they now? When to-day has removed yesterday, and to-morrow is about to remove to-day, what is there of the things ye love that does not flit, and fly away? What is there that does not fly away almost before it is taken, since of this very to-day, not even an hour can be retained? For so the second is shut out by the third, just as the first was by the second. Of this very one hour, which seems present, nothing is present; for all its portions, and all its moments, are fleeting."

Rom. 8, 25. Rom. 12, 12. 2 Cor. 3, 12. Col. 4, 6.

v. 5. What man sins for, if he be not thoroughly blinded when he sins, let him at least, now he hath sinned, give heed. He might see that pleasure that is to pass away is without any wisdom longed for; or when it has passed away, is with repentance thought of. Ye laugh at us, because we hope for things eternal, which we do not see; whereas ye, enslaved to those temporal things which are seen, know not what kind of day to-morrow's sun will bring you: which when ye hope to be good, ye often find evil; nor if it shall be good, will ye be able to hold it that it fly not away. Ye laugh at

us, because we hope for things eternal; which when they come, shall not pass away; because they do not even come, but abide ever; but we shall come to them, when by the way of the Lord we shall have passed over those things which pass away. But by you these temporal things never cease to be hoped for, and yet the things ye hope for frequently deceive you; nor do they cease to inflame you when they are yet to come, to corrupt when they come, to torment when they pass away. Are they not things which when coveted kindle hot desires, obtained are disesteemed, lost vanish into nothing? We too make use of them as the necessity of this pilgrim state requires; but we do not fix our joys in them, lest we be overwhelmed with them when they fall. For we *use this world as not using it*, that we may come to Him Who made this world, and abide in Him, enjoying His Eternity. SERM. CVII. [157.B.] 1 Cor. 7, 31. Vulg.

6. But what is that ye say, "Who hath come hither from thence, and who hath informed men of what is passing among the dead?" On this point too hath He shut your mouth, Who raised again a dead man on the fourth day, and on the third day rose again Himself, now to die no more, and before He died, told us, as He from Whom nothing could be hid, in the narrative of the beggar at rest, and the rich man in flames, what sort of life receives those who die. But these things they do not believe, who say, "Who hath returned hither from thence?" They wish it to be thought they would believe, if one of their own ancestors were to return to life. *But cursed is every one who putteth his hope in man.* For this reason then God, made Man, was pleased to die and rise again; that both what was to happen to man, might be shewn him in Man's Flesh, and yet that belief might be had in God, not in man. And at all events the Church of the faithful, spread over the whole world, is now before their eyes. Let them read of it promised so many ages before to one man, *who against hope believed in hope, that he might become the father of many nations.* What then was promised to one man, Abraham believing, we see now fulfilled; and do we despair of that coming which is promised to the whole world believing? Let them go now, and say, *Let us eat and drink, for to-morrow we shall die.* They are still vi. John 11, 39. Luke 16, 19. &c. Jerem. 17, 5. Rom. 4, 18.

SERM. CVII. [157.B.] saying that they are to die to-morrow, but when they use such language, the Truth findeth them dead already. But ye, brethren, children of the Resurrection, citizens of the holy Angels, heirs of God, and joint-heirs with Christ, beware ye of imitating those who die to-morrow in breathing out their last, and are buried in their cups to-day. But as the same Apostle saith, *Let* not *evil communications corrupt your good manners; be ye sober in righteousness, and sin not;* walking the narrow road, but the certain way which leadeth to the expanse of the heavenly Jerusalem, which is our Eternal Mother; hope in firmest assurance for that ye see not, wait patiently for that ye have not yet; for that ye hold Christ the True Promiser as a most[1] sure guarantee.

[1] fidelissime.

SERMON CVIII. [CLVIII. BEN.]

On the words of the Apostle, Rom. viii. "Now whom He did predestinate, them He also called; and whom He called, them He also justified; &c. If God be for us, who can be against us?" against the Pelagians.

i. 1. WE have heard the blessed Apostle exhorting and confirming us, when he said to us, *If God be for us, who can be against us?* Now for whom God is, he shews above, when he says, *Now whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified. What shall we then say to these things? If God be for us, who can be against us?* God for us, to predestinate us; God for us, to call us; God for us, to justify us; God for us, to glorify us. *If God be for us, who can be against us?* He predestinated us, before we were; called us, when we were turned away; justified us, when we were sinners; glorified us, when we were mortal. *If God be for us, who can be against us?* Let him who would oppose the predestined, called, justified, glorified of God, make himself ready, if he can war against God. For when we heard, *If God be for us, who can be against us?* none but he that conquereth God, hurteth us. And who is he that conquereth the Omnipotent? Whosoever would struggle with Him, injureth himself. This it is, which Christ called out of heaven too to Paul, as yet Saul, *It is not*

Rom. 8, 31.

v. 30.

v. 31.

Acts 9, 5.

good for thee to kick against the goad. Be he violent, be he violent as he can, whoso sendeth his heels against the goad, is not his violence against himself? SERM CVIII. [158.B.]

2. Now in these four eminent particulars, which the Apostle hath set forth, which pertain to them for whom God is, that is, predestination, calling, justification, glorification; in these four particulars, I say, we ought to consider what we have already, and what we still wait for. For in those things which we have already, praise we God the bounteous Giver; in those we have not yet, hold we Him our debtor. For debtor hath He become, not by receiving aught from us, but by promising what it hath pleased Him. For in one sense do we say to a man; "You owe me, because I gave you:" and in another we say, "You owe me, because you promised me." When you say, "You owe me, because I gave you;" some boon has proceeded from you, but as a loan, not a gift. But when you say, "You owe me, because you promised me;" you have given nothing, and yet you exact. For His goodness Who hath promised will give, lest good faith be turned to evil. For whoso deceiveth, is evil. But do we say to God, "Render to me, because I have given Thee?" What have we given to God, when all we are, and all we have of good, we have from Him? Nothing then have we given Him. There is no way whereby we can require of God on this title[1], especially as the Apostle saith, *For who hath known the Mind of the Lord, or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto Him again?* In that way then may we require of our Lord, that we should say, "Render what Thou hast promised, for that we have done what Thou hast commanded; and this too Thou hast done, for that Thou hast aided us in our labour." ii. [1] voce Rom. 11, 34. 35.

3. Let no one say then, "Therefore hath God called me, because I served God." How hadst thou served, if thou hadst not been called? If God hath called thee for this reason, for that thou hast served Him; then thou hast first given, and He hath recompensed thee again. Doth not the Apostle take this pretence[2] from thee, when he saith, *Or who hath first given to Him, and it shall be recompensed unto him again?* But, lo, when thou wast called, thou *wast* at iii. [2] vocem

SERM. CVIII. [158.B.] least already. How couldest thou be predestinated, but when thou *wast* not? What gavest thou to God, when thou *wast* not, to give aught? What did God then when He predestinated him who was not? What the Apostle says, Rom. 4, 17. *Who calleth those things which are not, as those that are.* If thou already wast, thou couldest not be predestinated; unless thou hadst been turned away, thou couldest not be called; unless thou hadst been ungodly, thou couldest not be justified; unless thou hadst been earthly, and of low estate, thou couldest not be glorified. *Who* then *hath first given to* Rom. 11, 36. *Him, and it shall be recompensed unto him again? For of Him, and through Him, and in Him are all things.* What then do we render unto Him? *To Him be glory.* For that we were not, when we were predestinated; for that we were turned away, when we were called; for that we were sinners, when we were justified; let us give God thanks, that we remain not unthankful.

4. Now we had proposed to consider of these four particulars, what we had attained already, for what we yet look to be attained. For we have been predestinated already, and even before we *were*. Called we were, when we were iv. made Christians. We have this then too already. Justified. What? What is, justified? Dare we say, that we have this third thing already? And shall there be any one of us who would dare to say, "I am just?" For I suppose that this is, "I am just," namely, "I am not a sinner." If you dare to 1 John 1, 8. say this, John meets you, *If we shall say that we have no sin, we deceive ourselves, and the truth is not in us.* What then? Have we nothing of justice? Or have we, but have it not entire? Let us then search into this. For if we have something, and something have not; let that we have grow, and that we have not shall be filled up. For see; men have been baptized, all their sins have been forgiven them, they have been justified from sins; we cannot deny it; yet a wrestling with the flesh remains, a wrestling with the world remains, a wrestling with the devil remains. Now whoso wrestleth, sometimes gives, sometimes receives a blow; sometime conquers, sometimes is worsted; we wait to see how he comes out of the the lists. For *if we shall say that we have no sin, we deceive ourselves, and the truth is not in us.* Again, if we shall say

that we have nought of justice, we lie against the gifts of God. For if we have nought of justice, we have not even faith: if we have not faith, we are not Christians. But if we have faith, we have somewhat of justice already. This somewhat, wouldest thou know, how great it is? *The just liveth by faith; the just*, I say, *liveth by faith;* for that he believeth that he seeth not. SERM. CVIII. [158.B.] Hab. 2, 4. Rom. 1, 17. Gal. 3, 11. Heb. 10, 38.

5. Our fathers, holy leaders[1] of the flock, the Apostles, our guides, when they preached, not only *saw with their eyes, but even handled with their hands;* and notwithstanding, the Lord reserving for us the gift of faith, to a certain one of His disciples handling, feeling, searching out with his fingers and finding the Truth, exclaiming, *My Lord and my God,* the Lord and God Himself said, *Because thou hast seen, thou hast believed.* And having us in view who were yet to be, He said, *Blessed are they that have not seen, and yet have believed.* We have not seen, we have heard, and believed. We have been in anticipation pronounced *blessed,* and have we nought of justice? The Lord came in the Flesh to the Jews, and was killed; He came not to us, and was accepted. *A people whom I have not known hath served Me; by the hearing of the ear they have obeyed Me.* This people are we, and have we nought of justice? Most certainly we have. Be we thankful for that we have, that what we have not may be added, and that we lose not that we have. This third thing also then hath already effect in us. We have been justified; but this justice increases, as we make advance. And how it increases I will say, and so to say confer with you, that each one of you, already established in this justification, having received to wit the remission of sins by the laver of regeneration, having received the Holy Ghost, making advancement from day to day, may see where he is, may go on, advance, and grow, till he be consummated, not so as to come to an end, but to perfection. v. [1] arietes 1 John 1, 1. John 20, 28. 29. Ps. 17, 44. 45. Sept. (18, 43, 4. E.V.)

6. Man begins by faith; what pertaineth to faith? To believe. But let this faith be still distinguished from unclean spirits. What pertaineth to faith? To believe. But the Apostle James says, *The devils also believe, and tremble.* If thou believest only, and livest without hope, or hast not love; *The devils also believe, and tremble.* What great vi. James 2, 19.

Serm. CVIII. [158.B.] thing is it, if thou callest Christ the Son of God? This Peter said, and he heard, *Blessed art thou, Simon Barjona;* this the devils said, and they heard, *Hold your peace.* The first *blessed*, it is said to him, *Because flesh and blood hath not revealed it unto thee, but My Father Which is in Heaven.* But the others hear, *Hold your peace;* they both say this same thing, and they are repulsed. The expression is the same; but the Lord questioneth the root, not the flower. Whence to the Hebrews it is said, *Lest any root of bitterness springing up trouble you, and thereby many be defiled.* First then distinguish thy faith from the faith of devils. Whereby dost thou distinguish it? The devils said this in fear, Peter in love. Add then to faith, hope. And what hope is there, but from some goodness of conscience? And to this hope add charity. We have from above a supereminent way, as the Apostle saith, *I shew unto you a supereminent way: If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal;* and he enumerates the rest of good gifts, and affirms that without charity they profit nothing. Let then these *remain, faith, hope, charity; but the greatest of these is charity.* Follow after charity. Distinguish then your faith. Already are ye of the predestinated, the called, the justified. The Apostle Paul saith, *Neither circumcision availeth any thing, nor uncircumcision; but faith.* Say on Apostle, add, distinguish; for, *Even the devils believe, and tremble;* go on then and distinguish; for the devils believe, and tremble at what they hate. Distinguish, O Apostle, and circumcise my faith, and, *distinguish my cause from the unholy nation.* He does plainly distinguish, separate, circumcise it. *Faith*, saith he, *which worketh by love.*

Mat. 16, 17. Mark 1, 24. 25. Luke 4, 34. 35. Heb. 12, 15. 1 Cor. 12, 31; 13, 1. Gal. 5, 6. Ps. 42, 1. Sept. (43. E. V.)

vii. 7. Let each one then, my brethren, look into himself within, weigh himself, prove himself in all his actions, his good works, what he doeth with charity, not looking for temporal retribution, but the promise of God, the Face of God. For whatsoever God promiseth thee availeth nought without God Himself. Most truly God would not satisfy me, unless He promised me Himself, Very God. What is the whole earth? What is the whole sea? What is the

whole heaven? What are all the stars? What the Sun? What the Moon? What the hosts of Angels? The Creator of them all I thirst after: Him I hunger after, Him I thirst after; to Him I say, *For with Thee is the Fountain of Life,* Who saith to me, *I am the Bread, Which came down from Heaven.* Let my pilgrimage hunger and thirst, that my presence may be satiated. The world smiles with its multitude of objects, beauteous, strong, diversified; more beautiful is He Who made them; stronger and brighter is He Who made them, sweeter is He Who made them. *I shall be satiated, when Thy Glory shall be manifested. If faith then which worketh by love* is in you, ye already belong to the predestinated, called, justified; let it then increase in you. For *faith which worketh by love* cannot be without hope. But when we shall have arrived, shall faith be any longer there? Shall it be said to us, "Believe?" Assuredly not. *We shall see Him,* we shall contemplate Him. *Dearly beloved, we are the sons of God, and it hath not yet appeared what we shall be.* Because *it hath not yet appeared,* therefore is there faith. *We are the sons of God,* predestinated, called, justified; *we are the sons of God, and it hath not yet appeared what we shall be.* Faith then is now, before *what we shall be* appeareth. *We know that when He shall appear, we shall be like Him.* What! because we believe? No. Why then? *For we shall see Him as He is.*

SERM. CVIII. [157 B.] Ps. 36, 9. John 6, 41. Ps. 16, 15. Sept. (17. E. V.) 1 John 3, 2.

8. What of hope? will it be there? Hope will be no longer, when there shall be possession[1]. For this hope is necessary to our pilgrimage, it is she which consoleth by the way. For when the wayfarer toils in walking, he endures the toil, because he hopes to arrive at the end. Take away from him the hope of arriving, forthwith his strength for walking is broken. Hope also then which is in this life appertains to our righteousness as pilgrims. Hear the Apostle himself: *Waiting,* saith he, *for the adoption, we still groan within ourselves.* Where groaning is, that cannot yet be called the happiness, whereof the Scripture saith, *Labour and groaning hath passed away.* Therefore, saith he, *we yet groan within ourselves, waiting for the adoption, the redemption of our body.* We yet groan. Wherefore? *For we are saved by hope. But hope that is seen is not*

viii. [1] res

Rom. 8, 23. Is. 35, 10. & 51, 11. Rom. 8, 24.

SERM. CVIII. [158.B.] *hope. For if a man seeth, what doth he hope for? But if we hope for that we see not, we do with patience wait for it?* In this patience then were the Martyrs crowned, they longed for what they saw not, they despised what they endured. In this hope they said, *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or the sword? For for Thy sake.* And where is He for Whose sake? *For for thy sake,* saith he, *we are killed all the day. For thy sake.* And where is, *Blessed are they that have not seen, and yet have believed?* Lo, where He is, He is within thee, because this faith also is within thine own self. Doth the Apostle deceive us, who saith, *that Christ dwelleth in our hearts by faith?* Now by faith, then by sight; now by faith, as long as we are in the way, as long as we are in pilgrimage. For *as long as we are in the body, we are in pilgrimage from the Lord; for we walk by faith, not by sight.*

v. 25. v. 35. v. 36. John 20, 29. Ephes. 3, 17. 2 Cor. 5, 6. 7.

ix. 9. If this is faith, what shall sight be? Hear what it shall be. *That God may be All in all.* What is, *All?* Whatsoever thou didst here seek after, whatsoever thou didst here esteem highly, Himself shall be to thee. What didst thou wish here, what didst thou love? To eat and drink? He shall be thy Food, He shall be thy Cup. What didst thou wish here? A frail, transient health of body? He shall be thy Immortality. What didst thou seek here? Riches? Covetous one, what I pray sufficeth thee, if God Himself sufficeth not? But what didst thou love? Glory, honour? God shall be thy glory, to Whom it is even now said, *My Glory, and the exalter of mine Head.* For He hath already exalted my Head. Our Head is Christ. But why marvellest thou? Because the Head, the rest of the members shall be exalted also; then *shall God be All in all.* This we now believe, this we now hope; when we shall have come, we shall hold it fast; and then there will be vision, not faith; when we shall have come, we shall hold it fast; and then there will be possession, not hope. What of charity? is it too now, and then shall not be? If we love in believing, and not seeing; how shall we love in seeing, and holding fast? Therefore there shall be charity, but it shall be perfect: as the Apostle says, *Faith, hope, charity; these three; but*

1 Cor. 15, 28. Ps. 3, 3. 1 Cor. 13, 13.

the greatest of these charity. Having this, and nourishing it in us, with His aid persevering in Him, let us with all assurance say, *Who shall separate us from the love of Christ?* till He have mercy, till He make perfect. *Shall tribulation, or distress, or famine, or nakedness, or peril, or sword? For for thy sake are we killed all the day, we are accounted as sheep for the slaughter.* And who can bear up? who endure all this? *But in all these things we are conquerors.* Whereby? *By Him Who loved us.* So then, *If God be for us, who can be against us?* Rom. 8, 37.

SERM. CVIII. [158.B.]

SERMON CIX. [CLIX. BEN.]

On the words of the same Apostle, Rom. viii. or on Justification; and on the words of James i. "Count it all joy, my brethren, when ye fall into divers temptations, &c."

1. YESTERDAY a discourse was delivered[1] at length concerning our justification which we have from the Lord our God, by my ministry, through His gift, in your hearing. And whereas in this life we are laden with the burden of corruptible flesh, not of course without sin; for *if we shall say that we have no sin, we deceive ourselves, and the truth is not in us;* yet that we are justified according to the measure of our state of pilgrimage, living by faith till we enjoy sight, has been made clear, as I think, to you, Beloved. The beginning is made from faith, to arrive at sight; the way is traversed, the country sought. In this pilgrimage our soul says, For *all my desire is before Thee, and my groaning is not hid from Thee.* But in the country there will be no room for praying, but only for praising. Why will there be no room for praying? Because there is want of nothing. What is here believed, there is seen; what is here hoped for, there is possessed; what is here asked, there is received. Nevertheless, there is in this life some perfection, to which the Holy Martyrs have attained. And therefore the Ecclesiastical Discipline has that custom, which the faithful know, when the Martyrs are in that place commemorated at God's altar, where no prayer is made for them; but for the other departed, who are commemorated, prayer is made. For it were an injury, to pray for a Martyr, to whose prayers we

i. [1] *productus* John 1, 8. Ps. 38, 9.

SERM. CIX. [159. B.] ought to be commended. For he hath *struggled against sin even unto blood.* But to certain as yet imperfect, and yet justified in part, the Apostle to the Hebrews says, *For ye have not yet fought unto blood, struggling against sin.* If they then had not yet fought unto blood, without doubt some had even *unto blood.* Who even *unto blood?* Assuredly the Holy Martyrs, of whom the lesson of St. James the Apostle was just now heard. *Count it all joy, my brethren, when ye fall into divers temptations.* It is spoken to them who are already perfect, who can even say, *Prove me, Lord, and tempt me. Knowing*, saith he, *that tribulation worketh patience, and patience hath a perfect work.*

Heb. 12, 4.

James 1, 2.

Ps. 26, 2.

James 1, 3. 4. Vulg.

ii. 2. For righteousness must be loved; and in this righteousness which must be loved there are steps of those who are making advancement. The first is, that not all the things which give delight be preferred to the love of righteousness. This is the first step. What is that which I have said? That among all the things which give delight, righteousness itself should give thee more delight; not that other things should not give delight, but that it should give more. For some things naturally give delight to our infirmity, as meat and drink delight the hungry and the thirsty; as this light which is shed from the heaven when the sun is risen, or which shines from the stars and moon, or which is kindled on the earth by lights relieving[1] the darkness of the eyes, delights us; a musical voice and most sweet melody give delight, a goodly odour gives delight; whatsoever things again pertain to any pleasure of the flesh delight our touch. And all these things, which delight us, in the senses of the body, some are lawful. For, as I said, these grand spectacles of nature delight the eyes; but the spectacles of the theatres delight the eyes also. The one lawful, the other unlawful. A holy Psalm sweetly toned delights the ear; but the songs of stage-players delight the ear also. The one lawfully, the other unlawfully. Flowers and aromatics delight the smell; and these too are God's creatures; frankincense on the altars of devils delight the smell also. The one lawfully, the other unlawfully. Unforbidden food delights the taste; the feasts of sacrilegious sacrifices delight the taste also. The one lawfully, the other unlawfully. The matrimonial union gives delight; that of harlots gives delight also. The one lawfully,

[1] consolantibus

the other unlawfully. Ye see, dearly beloved, that in these senses of the body, there are lawful and unlawful delights. Let righteousness in such wise delight, as to overcome even lawful delights; yea prefer righteousness to that delight wherewith thou art delighted lawfully. SERM. C X. [159.B.]

iii. 3. Let us set before our eyes, with a view to what I have said, an example of this contest. I ask whether you love righteousness; you will answer, "I do." Which thou wouldest not answer with truth, if it did not in some measure delight thee. For nothing is loved, save what gives delight. *Delight thyself in the Lord*, saith Scripture. Now the Lord is Righteousness. For thou must not form to thyself an idea of God as of an idol. God is like unto things invisible; so in ourselves the things are best which are invisible. Faithfulness is better than the flesh, faithfulness is better than gold, yea faithfulness is better than silver, than money, than farms, than household, than riches; and all these are seen, faithfulness is not seen. To which then shall we think God more like, to the visible, or the invisible? to the precious, or the valueless? I will speak of things of less esteem. You have two servants, one deformed in person, the other very beautiful; but that deformed one, faithful, the other unfaithful. Tell me, which do you love the most; and I see that you love the things invisible. What then, when you love the faithful servant, though deformed in person, more than the beautiful, unfaithful one, have you made a mistake, and preferred deformity to beauty? Assuredly not: but you have preferred the greater beauty to deformity. For you have disregarded the eyes of the body, and have lifted up the eyes of the heart. You have questioned the eyes of the body, and what report have they brought back to you? This one is beautiful, the other deformed. You have driven them away, have refused their testimony; have lifted up the eyes of the heart on the faithful servant, and on the unfaithful servant; the first you have found deformed in body, the last beautiful; but you have pronounced, and said, What is more beautiful than faithfulness? than unfaithfulness what more deformed? Ps. 37, 4.

iv. 4. Therefore before all pleasures, all even lawful delights, that is, righteousness is to be loved. For if thou hast interior

SERM. CIX. [159.B.] senses, all those interior senses are delighted with the pleasures of righteousness. If thou hast interior eyes, see
Ps.36,9. the light of righteousness; *For with Thee is the fountain of life, and in Thy Light shall we see light.* Of that light the
Ps.13,3. Psalm saith, *Lighten mine eyes, that I never sleep in death.* Again, if thou hast interior ears, hear righteousness. Such
Luke 8, 8. ears did He seek, Who said, *Who hath ears to hear, let him*
2 Cor. 2, 15. *hear.* If thou hast an interior smell, hear the Apostle; *We are a good odour of Christ unto God in every place.* If thou
Ps.34,8. hast an interior taste, hear; *Taste and see, that the Lord is sweet.* If thou hast an interior touch, hear what the Bride
Cant. 2, 6. singeth of the Spouse; *His Left Hand is under my head, and His Right Hand shall embrace me.*

5. Let us then propose, as I had begun to say, an example of this contest. Let us see, my brethren, who it is; I will ask, and let him answer, in what I shall say, whether he is so delighted with righteousness, as to prefer it to all the other delights which appertain to these senses of the body. Lo, thy gold delights thee, delights thine eyes; it is a beautiful metal, most brilliant, it gives delight. Beautiful it is, I do not deny it; for were I to deny that it is beautiful, I should do wrong to its Creator. The tempter then comes and saith to thee, "I will take thy gold from thee, if thou wilt not give false witness for me; but if thou wilt, I will give thee more." Two delights are at strife within thee; now I ask thee which thou dost prefer, which delights thee most, gold, or truth; gold, or true witness. Doth the former shine, and the latter not shine? Fidelity is sought for in true witness. Doth gold shine, and fidelity not shine? Blush, use thine eyes; what thou didst love in thy servant, render thou unto thy Lord. For just now when I asked thee of thy two servants, one faithful and deformed, the other unfaithful and beautiful, which thou didst love the most; thou answeredst me rightly, and didst prefer that which ought to be preferred. Return thou into thine own self, for of thyself is the question now. Certainly thou didst love the faithful servant; is thy Lord unworthy, to have a faithful servant in thee? And what great promise didst thou make to thy faithful servant? Howsoever great thy love, the highest reward was liberty. What great promise didst thou make

to thy faithful servant? Temporal liberty. Do we not see many slaves in want of nothing, and free men beggars? Yet thou didst exact fidelity from him, to whom thou didst promise liberty; and dost thou not preserve then fidelity to Him Who promiseth thee eternity? SERM. CIX. [159.B.]

v. 6. It were long to run through the several senses of the body: but what I have said of the eyes, that understand ye of the rest; and to the delight of the flesh prefer the delight of the mind. For unlawful pleasures delight your flesh; let righteousness, invisible, beauteous, chaste, holy, melodious, sweet, delight your mind, that ye be not forced to it by fear. For if ye are forced to it by fear, it doth not yet delight. Thou oughtest not to sin, not through fear of punishment, but through love of righteousness. Hence the Apostle says, *I speak after the manner of men because of the infirmity of your flesh. For as ye have yielded your members to serve uncleanness and iniquity unto iniquity; even so now yield your members to serve righteousness unto holiness.* What have I said? *I speak after the manner of men:* I speak what ye are able to bear. *When ye yielded your members to iniquity*, for the perpetration of uncleanness, were ye drawn by fear, or invited by delight? What say ye? Answer us, because even ye who are now living well, perchance did once live evilly. When ye sinned, ye took delight in your sins; did fear draw you to sin, or the sweetness of sin? Ye will answer, "the sweetness." Doth sweetness draw to sin, and fear constrain to righteousness? Prove yourselves, look into yourselves. Let him that threateneth take the gold; righteousness is sweeter, righteousness is more brilliant. Let him that promiseth not give the gold; righteousness must be preferred to gold, preferred by the delight it yieldeth, it is brighter, it is more brilliant, it is sweeter, it is more delicious. Now then if one try himself, and come off victorious in this contest, he hath heard the Apostle saying, *I speak after the manner of men because of the infirmity of your flesh.* Doubtless he spared infirmity; and tried to say something more grateful to those of little strength. Rom. 6, 19.

vi. 7. Lo, saith he, I speak what you are able to receive: *Ye have yielded your members* to unlawful delights, ye have

SERM. CIX. [159.B.]

been led by the sweetness of sins, to do them; let the sweetness and pleasantness of righteousness draw you to right action; love righteousness, as ye have loved iniquity. Righteousness is worthy to obtain from you that ye yield to it what ye have yielded to iniquity; this is, *I speak after the manner of men*, that is, what your infirmity is as yet able to bear. What then hath the Apostle suspended? what hath he deferred to say? I will tell you what he hath deferred, if I shall be able. Weigh righteousness and iniquity together: is righteousness worthy of as much as iniquity was worth? Ought it *so* to be loved, as iniquity was loved? God forbid that it should be *so* loved, but would it were even so. More then? Undoubtedly more. In iniquity thou didst follow pleasure, for righteousness endure pain. In unrighteousness, I say, thou didst follow delight, for righteousness endure pain; this is the more. Lo, some unchaste one of youth's slippery age, through the enticement of pleasure, hath cast his eyes on another man's wife, hath loved, desires to attain his end; yet he seeks to be concealed; for he in such wise loves pleasure as to fear pain more. Why seeks he to be concealed? He fears to be caught, to be imprisoned, brought up, confined, produced, tortured, killed. Through fear of all this, in that pursuit of his pleasures he seeks concealment; he looks[1] sharply out for the husband's absence, he fears to find even the accomplice of his crime, because he dreads to involve himself with one who is privy to it. And we see him drawn by pleasure; but that pleasure is not so powerful, as to overcome even fear and pain, and the dread of punishment. Give me beauteous righteousness, give me the beauty of faith; let her come forth, shew herself to the eyes of the heart, inspire fervour in her lovers. Now she says to thee, "Wouldest thou enjoy me? Despise whatever else delighteth thee, despise it for me." Lo, thou hast despised it, it is not enough for her: this is *after the manner of men, because of the infirmity of your flesh.* "It is not enough that thou despisest whatever delighted thee; despise whatever terrified thee; despise the prison, despise chains, despise the rack, despise torments, despise death. These thou hast overcome, thou hast found me." In either step shew yourselves lovers of righteousness.

[1] aucupatur

8. We do find some perhaps who prefer the delight of righteousness to the pleasures and satisfaction of their body; but for him who for it would despise punishment, pains and death, thinkest thou there is any such among us? At least let us conceive what we dare not profess. What conceive we? Where conceive we it? There are thousands of martyrs before our eyes, those true and perfect lovers of righteousness. Of them is it said, *Count it all joy, my brethren, when ye fall into divers temptations; knowing that the trying of your faith worketh patience; and patience hath a perfect work.* What can be added, that she should have a perfect work? She loves, loves ardently, fervently, treadeth down all things that delight, and passes on; she comes to things rough, frightful, cruel, threatening, she treads them down, breaks them, and passes on. O what it is to love, O what it is to go onwards, O what it is to die to one's self, O what it is to attain to God! *He that findeth his life shall lose it; and he that loseth his life for My sake shall find it unto life eternal.* Thus must the lover of righteousness be armed, thus must the lover of the unseen beauty be armed. *What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.* What is, *What I tell you in darkness, that speak ye in light?* What I speak, and ye hear in the heart, that speak ye confidently. *And what ye hear in the ear, that preach ye upon the housetops.* What is, *Ye hear in the ear?* Ye hear in secret; for that ye fear as yet to profess and confess it. What is then, *Preach ye upon the housetops?* Your houses are your bodies; your house is your flesh. Get thee up unto the top, tread down the flesh, and preach the word.

SERM. CIX. [159.B.] vii.

James 1, 2. &c.

Matt. 10, 39. John 12, 25.

Matt. 10, 27.

9. But first, my brethren, mourn for what ye were, that ye may be able to be what ye are not yet. This which I am speaking of is a great thing. And whence does any great thing come to us? It is very exalted, it is perfect, it is most excellent; whence comes it to us? Hear whence it comes to us; *Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning.* Thence is the good we have, thence is that we have not yet. Have ye it not? *Ask, and ye shall receive. If ye,*

viii.

James 1, 17.

Matt. 7, 7. 7. 11.

SERM. CIX. [159.B.] saith the Saviour, *If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good things to them that ask Him?* Let every man then examine himself, and whatsoever good he shall find in himself, which hath relation[1] to our justification, let him render thanks to Him Who gave it; and in rendering thanks to Him Who hath given, let Him also ask of Him that which as yet He hath not given. For thou dost not in receiving advance, and He in giving fail. Howsoever capacious the throat, howsoever capacious the belly thou bringest, the fountain doth surpass thy thirst.

[1] pertineat.

SERMON CX. [CLX. BEN.]

On the words of the Apostle, 1 Cor. i. "He that glorieth, let him glory in the Lord." And on the verse of the 70th Psalm, "Deliver me in Thy righteousness, and rescue me."

71.E.V.

1 Cor. 1, 31. 1. WE have been admonished by the Apostle, that, *He that glorieth, should glory in the Lord;* and to the Same Lord have we chanted, *Deliver me in Thy righteousness, and rescue me.* This then is to glory in the Lord, to glory not in one's own, but in His righteousness. Now this righteousness is hidden to those, who glory in their own righteousness. And this vice appeared especially in the Jews refusing the Old Testament, and remaining in the old man. In vain and fruitlessly had they read in their books and sung, *Deliver me in Thy righteousness. For they being ignorant of God's righteousness, and wishing to establish their own righteousness, have not submitted themselves unto the righteousness of God.* Let no one therefore glory as if of his own righteousness, even though he be righteous. For it is to him who glorieth in his own righteousness that it is said, *For what hast thou that thou hast not received?* Therefore, *let him that glorieth, glory in the Lord.* For what more secure, than to glory in Him, in Whom no one can by any means be confounded? For if thou shouldest glory in a man,

Ps. 71, 2.

Rom. 10, 3.

1 Cor. 4, 7.

something may be found in a man, yea, many things may be found in a man, for which whoso glorieth in him may be confounded. But when thou hearest that one must not glory in man, of course neither in thyself; for thou also art none other than a man. If then thou gloriest in thyself, thou gloriest in man; and this is more foolish, and more execrable. For if thou didst glory in some just, or some other wise man, he doth not glory in himself in whom thou gloriest; whereas if thou gloriest in thyself, thou art not wise, nor just; now if one must not glory in a wise man, much less must one glory in an unwise. But he that glorieth in himself, doth glory in an unwise. For he is convicted of being unwise by the very fact, that he glorieth in himself. Therefore, *he that glorieth, let him glory in the Lord;* nothing more safe, nothing more secure. If thou canst, thou hast whereby to hold, glorying in the Lord thou shalt not be confounded. For nothing of blame can be found in Him, in Whom thou gloriest. And therefore he too who said not, "Deliver me in my righteousness;" but, *deliver me in Thy righteousness;* first said this, *In thee have I hoped, O Lord, let me never be confounded.* Ps. 71, 1.

SERM. CX. [160. B.]

2. For is it aught else, wherein the Jews erred, or by what other vice became they outcasts from the grace of the Gospel, save by that one whereof the Apostle refrained not to speak, which I have a little above quoted? *I bear them record*, says he, *that they have a zeal of God, but not according to knowledge.* Where he praised, he also blamed. Wherein then were they faulty? In that doubtless though *they have a zeal of God*, it is *not according to knowledge.* And as if we had consulted the Apostle, and said, "What is this that thou hast said, *not according to knowledge?* What is this knowledge which they have not, who yet *have a zeal of God?* Wouldest thou hear what knowledge they have not? Attend to what follows; *For they being ignorant of God's righteousness, and wishing to establish their own righteousness, have not submitted themselves unto the righteousness of God.* If then thou hast *a zeal of God*, and wouldest have it *according to knowledge*, and belong to the New Testament, to which the Jews could not belong because they had *a zeal of God not according to knowledge;* acknowledge the righteousness of God, and wish not to establish this righteousness, if

Rom. 10, 2.

v. 3.

SERM. CX. [160.B.] thou hast it, as thine own; if thou livest well, if thou keepest God's precepts, think it not thine own work; for this is to wish to establish one's own righteousness. Acknowledge from Whom thou hast received and hast what thou hast received. 1 Cor. 4, 7. For nothing hast thou, which thou hast not received. *Now if thou hast received it, why dost thou glory, as if thou hadst not received it?* For when thou gloriest, as if thou hadst not received, thou gloriest in thyself; and where is, *He that glorieth, let him glory in the Lord?* Hold fast what hath been given, but acknowledge the Giver. When the Lord was promising that He would give His John 7, 37. 38. Spirit, He saith, *If any man thirst, let him come unto Me, and drink. He that believeth on Me, out of his belly shall flow rivers of living water.* Whence is this river in thee? Call to mind thy former drought. For if thou hadst not been dry, thou hadst not been thirsty; if thou hadst not been thirsty, thou hadst not drunk. What is, "if thou hadst not been thirsty, thou hadst not drunk?" If thou hadst not found thyself empty, thou hadst not believed on Christ. Before He said, *Out of his belly shall flow rivers of living water;* He said first, *If any man thirst, let him come and drink.* Therefore shalt thou have a river of living water, because thou drinkest; thou dost not drink, if thou art not thirsty; but if thou wert thirsty, why wouldest thou glory as though of thine own river? Therefore, *he that glorieth let him glory in the Lord.*

1 Cor. 2, 1. 2. 3. *And I, brethren,* saith he, *when I came to you came not in loftiness of speech, or of wisdom, declaring unto you the testimony*[1] *of God.* He saith also, *Did I say that I knew any thing among you, save Jesus Christ, and Him Crucified?* Though he knew only this, there is nothing which he knew not. It is a great thing to know Christ Crucified; but he laid a treasure, so to say, covered up before the eyes of babes. *Christ Crucified,* saith he. How great things doth this treasure contain within? So again in another place, when he was afraid for some, lest *through philosophy and vain deceit* they should be seduced from Christ, he promised the treasure of the knowledge and wisdom of God in Christ. *Beware,* saith he, *lest any man seduce you through philosophy and vain deceit, after the elements of the world, not after Christ,*

[1] martyrium (marg.) mysterium (text)

Col. 2, 8. & 3.

in Whom are hid all the treasures of wisdom and knowledge. Christ Crucified, the hidden *treasures of wisdom and knowledge.* Be not then, saith he, deceived by the name of wisdom. Apply yourselves to this covering, pray ye that it may be uncovered to you. Thou foolish philosopher of this world, what thou art seeking is nothing; He Whom thou seekest not (is[a] every thing). What profit is it, that thou thirstest exceedingly, and thou dost pass over the fountain with thy[1] feet? Thou despisest its lowliness, because thou dost not understand its majesty. *For if they had known, they would never have crucified the Lord of Glory. Jesus Christ, Crucified*, saith he. *I did not say that I knew any thing among you, save Jesus Christ, and Him Crucified;* His humiliation, which the proud deride, that that may come to pass in them, *Thou hast rebuked the proud; for cursed are they who decline from Thy commandments.* And what is His commandment, but that we believe on Him, and love one another? Believe on whom? On Christ Crucified. What pride will not hear, that let wisdom hear. His commandment is, that we believe on Him. On whom? On Christ Crucified. This is His commandment, that we believe on Christ Crucified. This undoubtedly; but this proud one, with neck erect, and swelling throat, with tongue puffed up, and cheeks inflated, derides Christ Crucified. *Cursed*, then, *are they, which decline from Thy commandments.* Why do they deride, but because they see the poor mean garment wrapped round without, they see not the treasure that lieth hid within? He sees the Flesh, sees the Man, sees the Cross, sees the Death; these he despises. Stay, pass not on, despise not, insult not. Wait, search; it may be there is something within which will much delight thee. If thou findest, *What eye hath not seen, nor ear heard, neither hath ascended into the heart of man.* The eye sees the Flesh; there is beneath the Flesh What eye seeth not. Thine ear hears a voice; there is there *What ear hath not heard.* A Crucified and Dead Man ascends into thine heart, as from earthly thoughts; there is there *That which hath not ascended into the heart of man.* For ordinary thoughts ascend into our heart; *It ascended into the heart*

SERM. CX. [160.B.]

[1] calcando

1 Cor. 2, 8.

Ps. 119, 21.

1 Cor. 2, 9.

Exod. 2, 11. Acts 7, 23. ἀνέβη

[a] These words are supplied, as there is an evident omission here. The Benedictine notes, Hic aliquid deest.

SERM. CX. [160.B.] *of Moses*, saith the Scripture, *to visit his brethren;* this is a human thought[1]. And when the disciples were in doubt about the Lord Himself, and were saying among themselves, when they saw Him on a sudden risen again, "It is He; No, it is not; it is flesh, it is a spirit;" *He saith to them, Why do thoughts ascend into*[2] *your heart?*

[1] conditio (marg.) cogitatio (text.)

Luke 24, 38.

[2] ἀναβαίνουσιν

[3] merea-tur

4. Let us then seek, if we can, not for that which may ascend into our heart, but whither our heart may be thought[3] worthy to ascend. For he shall be thought worthy to be glorified in Christ Reigning, who shall have learnt to glory in Him Crucified. Whence the Apostle himself seeing not only whither to ascend, but also whereby to ascend. For many have seen whither, and have not seen whereby; have loved the country of exaltation, but have not known the way of humiliation. The Apostle, I say, knowing, and reflecting, and meditating beforehand, not only whither, but also whereby, saith, *God forbid that I should glory, save in the Cross of our Lord Jesus Christ.* He might have said, "In the Wisdom of our Lord Jesus Christ," and said true; he might have said, "In the Majesty," and said true; he might have said, "In the Power," and said true; but he said, "In the Cross." Where the Philosopher of the world was ashamed, there the Apostle finds a treasure; by not despising the mean covering, he got to the precious enclosure. *God forbid*, saith he, *that I should glory, save in the Cross of our Lord Jesus Christ.* A goodly burden hast thou borne, there is all that thou hast sought; and what great thing lay hid there hast thou shewn. What kind of succour? *By Whom the world is crucified unto me, and I unto the world.* How could the world be crucified unto thee, had not He been Crucified for thee, by Whom the world was made? Therefore, *He that glorieth, let him glory in the Lord.* In what Lord? In Christ Crucified. Where is humility, there is Majesty; where infirmity, there Power; where death, there Life. If thou wouldest attain to the one, despise not the other.

Gal. 6, 14.

Ibid.

5. Thou hast heard in the Gospel of the sons of Zebedee. They sought for elevation, begging that *one of them might sit at the Right Hand, the other on the Left*, of so Great a Householder. Great truly was the height they sought for, great indeed; but since they neglected the whereby, Christ

Mat. 20, 21. Mark 10, 37.

calleth them from the whither they wished to go, to the whereby they must go. For as they asked so great elevation, what did He answer them? *Are ye able to drink of the Cup that I shall drink of?* What Cup, save the Cup of humiliation, save the Cup of suffering? which when He was about to drink, and transforming our infirmity into Himself, He saith to the Father, *Father, if it be possible, let this Cup pass from Me.* Transforming into Himself these very Apostles who refused to drink such a Cup, and sought exaltation, neglected the way of humiliation, He saith, *Are ye able to drink of the Cup that I shall drink of?* Ye seek Christ glorified[1]; return unto Him Crucified. Ye would reign and glory on the Thrones of Christ; first learn to say, *God forbid that I should glory, save in the Cross of our Lord Jesus Christ!* This is the Christian doctrine, the precept of humility, the commendation of humility, that we glory not, save in the Cross of our Lord Jesus Christ. For it is no great thing to glory in Christ's Wisdom; a great thing it is to glory in the Cross of Christ; wherein the ungodly insults thee, therein let the godly glory; where the proud insults, therein let the Christian glory. Blush not for the Cross of Christ; therefore hast thou received this Sign on the forehead, as the seat of shame. Remember thy forehead, that thou stand not in fear of others' tongues.

SERM. CX. [160 B.] Mat. 20, 22. Mat. 26, 39. [1] excelsum Gal. 6, 14.

6. The sign of the Old Testament was circumcision in the secret flesh; the Sign of the New Testament is the Cross in the open[2] forehead. For there is concealment, here unveiling: that is under a veil, this on the face. *For as long as Moses is read, a veil is placed over their heart.* Wherefore? Because they have not passed over unto Christ. For *when thou shalt have passed over unto Christ, the veil shall be taken away;* that thou who hadst circumcision in secret, mayest on the forehead bear the Cross. *But we with face unveiled beholding as in a glass the Glory of the Lord, are transformed,* saith he, *into the same image from glory to glory, as by the Spirit of the Lord.* Attribute not this unto thyself, think not this thine own doing, lest, *being ignorant of God's righteousness, and wishing to establish thine own righteousness, thou submit not thyself unto the righteousness*

[2] libera 2 Cor. 3, 15. v. 16. v. 18.

SERM. CX. [160.B.] *of God.* Pass over then unto Christ, O thou who gloriest in the Circumcision. For thou wishest to have glory from that which thou art ashamed to shew. "It is a sign," it is true, it was enjoined by God; but it is a sign of concealment; for the New Testament was veiled in the Old; the Old Testament is unveiled in the New. Therefore let the sign pass over from concealment to open view, and that which was hidden under the garment begin to be on the forehead. For who doubts that in that sign Christ was fore-announced? Thence the *knife of rock;* now *the Rock was Christ.* Thence the eighth the day of circumcision, and the Lord's Day of the Resurrection. Therefore the Apostle passing over from thence, coming from thence, passing over to wit unto Christ, that the veil might be taken away, knew wherein to glory. *But God forbid that I should glory, save in the Cross of our Lord Jesus Christ.* For what had he said before? *For neither they themselves who are circumcised keep the Law; but desire to have you circumcised, that they may glory in your flesh.* And thou, Apostle, what? Transfer the sign to the forehead. *But God forbid that I should glory, save in the Cross of our Lord Jesus Christ.* Here, saith he, I have what before I knew not. The New Testament hath come, what was concealed hath been unveiled. *They that sat in the shadow of death, upon them hath the light risen.* What was concealed hath been unveiled to them; what was hidden, is laid open. The Rock Himself hath come, hath circumcised us all in the Spirit, and stamped the sign of His Humiliation on the forehead of the redeemed.

Josh. 5, 2. Sept. 1 Cor. 10, 4. Vid. Serm. 119. (169.B.) c. ii. (3.) Gal. 6, 14. v. 13. Is. 9, 2.

7. Let glorying henceforth be in the Cross of Christ; be we not ashamed of the Humiliation of the Most High[1]. How long the distinction of meats, and the circumcision of the flesh? *Whose God is their belly, whose glory is in their shame!* To them were fore-announced things to come, let things done be now believed. Let us not be ungrateful to Him Who hath come, if we waited for Him to come. But wherefore are the Jews outcasts from this grace, aliens, fugitives? Because *they have a zeal of God, but not according to knowledge.* What knowledge? *Being ignorant,* saith

[1] excelsi

Phil. 3, 19. Rom. 10, 2.

he, *of God's righteousness, and wishing to establish their own righteousness;* not acknowledging God save in His precepts, and supposing that they could in their own strength fulfil the precepts, they were ignorant[1] of the help of God. *For Christ is the End of the Law,* Christ is the Perfection of the Law, *for Righteousness to every one that believeth.* And what doeth Christ? He justifieth the ungodly. For by *believing on Him Who justifieth the ungodly,* not the godly, but the ungodly; making him godly, whom He found ungodly; *to him,* then, *that believeth on Him That justifieth the ungodly, his faith is counted for righteousness. For if Abraham were justified by works,* as if he had done them by himself, as if he had given this to himself; *he hath whereof to glory, but not before God.* But, *he that glorieth, let him glory in the Lord;* and say with confidence, *Deliver me in Thy righteousness, and rescue me.* For He delivereth and rescueth those who hope in Him; who ascribe not what they have received to their own strength. For this very thing also *is a point of wisdom, to know Whose gift she is.* Who said this? He who asked God to give him continence. What righteousness, what particle of righteousness can be fulfilled without some continence? For there is a delight in sin; for if there were not, it would not be done. But righteousness delighteth less, it either delighteth not at all, or delighteth less than is meet. Whence is this, but from the sicknesses of the soul? Bread is loathed, and poison delighteth. Whence shall this sickness be cured, I pray you. Shall it be by ourselves, and through ourselves? We who were all sufficient to wound ourselves, who of us is sufficient to cure what he hath done? So too in these sins, who doth not, when he will, wound himself? But no one, when he will, healeth himself. Be there then a godly mind, a sincerely Christian mind, not unthankful to grace. Let the Physician be acknowledged; the sick man never maketh himself whole.

SERM. CX. [160.B.]

[1] adjutorium Dei ignorarunt (marg.) adjutorium devitarunt (text.)

v. 4. Rom. 4, 5. Ibid. 2.

Wisd. 8, 21.

SERMON CXI. [CLXI. BEN.]

On the words of the Apostle, 1 Cor. vi. "Be not deceived: neither fornicators, nor idolaters,—shall possess the kingdom of God. Know ye not that your bodies are the members of Christ? &c."

SERM. CXI. [161.B.] i.

1. WE have heard the Apostle, when the lesson was being read, rebuking and restraining the lusts of men, and saying, *Know ye not that your bodies are the members of Christ?* 1 Cor. 6, 15. *shall I then take the members of Christ, and make them the members of an harlot? God forbid.* He said then that our bodies are the members of Christ, since Christ is our Head, in that He was made Man for us; the Head, of Whom it is Ephes. 5, 23. Col. 1, 18. said, *He is the Saviour of our Body.* Now His Body is the Church. If then our Lord Jesus Christ had only taken a human Soul, our souls only had been His members; but because He took a Body also, by Which also He is our Head, who consist of soul and body; of a surety our bodies are His members also. If any one then desiring to commit fornication, was of small account with himself, and in his own person despised himself; let him not in himself despise Christ: let him not say, "I will commit it, I am nothing: Is. 40, 6. *All flesh is grass.*" But thy body is a member of Christ. Whither wert thou going? Return. Whither wert thou desirous to throw thyself headlong as it were? Spare Christ 1 Cor. 6, 15. in thee, acknowledge Christ in thee. *Shall I then take the members of Christ, and make them the members of an harlot?* For she who consenteth to thee unto adultery is an harlot; and, it may be, being herself a Christian, she is taking the members of Christ, and making them the members of an adulterer. Ye mntually despise Christ in you, and acknowledge not your Lord, nor think of your Price. And What a Lord is He, Who maketh His servants His brethren? Nay, it were all too little for Him to make them His brethren, if He had not made them His members. Is so great dignity held so cheap? Because it hath been so graciously accorded, is not honour paid Him? If it had not been accorded, it would have been longed for: because it hath been accorded, is it despised?

2. But these our bodies, which the Apostle saith are members of Christ, by reason of the Body of Christ, Which He took of the nature of our body, these our *bodies*, I say, the same Apostle saith, *are the Temple of the Holy Spirit in us, Whom we have of God.* By reason of Christ's Body our bodies are the members of Christ; by reason of the inhabiting Spirit of Christ, our bodies are the Temple of the Holy Spirit. Which of these dost thou despise in thyself? Christ, Whose member thou art? or the Holy Spirit, Whose Temple thou art? This harlot, which consenteth to thee unto evil, thou dost not dare, it may be, to introduce into thy chamber, where thou hast thy marriage bed; but lookest out some mean and uncomely place in thy house, wherein to wallow in thy shame. Thou dost pay honour then to thy wife's chamber, and dost thou pay none to the Temple of thy God? Thou dost not introduce a wanton woman, where thou sleepest with thy wife, and dost thou go thyself to a wanton, when thou art the Temple of God? I imagine that the Temple of God is of more account than thy wife's bedchamber. For whithersoever thou goest, Jesus seeth thee, Who made thee, and when lost redeemed thee, and when dead died for thee. Thou dost not acknowledge thine own self; but He doth not turn His Eyes away from thee, not to help, but to punish. For *the Eyes of the Lord are upon the righteous, and His Ears are open unto their prayers.* He went on forthwith, and alarmed those who were giving themselves an evil security, who were saying to themselves, "I will do this; for God doth not deign to take heed to me doing such shameful things." Hear thou what follows, mark Whose thou art; since whithersoever thou mayest go, Jesus seeth thee; *But the Face of the Lord is upon them that do evil, to destroy the remembrance of them from the land.* But from what land? Of which it is said, *Thou art my Hope, my Portion in the land of the living.*

SERM. CXI. [161.B.] ii.

v. 19.

Ps. 34, 15.

v. 16.

Ps. 142, 5.

iii. 3. For peradventure the evil, the unjust man, the adulterer, the fornicator, rejoice in that they do, and he is growing old, in whom lust grows not old, and he saith within himself, "Certainly it is true, *But the Face of the Lord is upon them that do evil, to destroy the remembrance of them from the land.* See I am now grown old, who from my early

SERM. CXI. [161.B.] youth even unto this day have been committing such great crimes, many chaste men have I buried before me, the corpses of many chaste young men have I accompanied to the grave, and impure as I am, I have survived the pure. What is that which is said, that, *The Face of the Lord is upon them that do evil, to destroy the remembrance of them from the land?*" There is another land where no unchaste one is, there is another land in the Kingdom of God. *Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, shall possess the Kingdom of God.* This is, *He shall destroy the remembrance of them from the land.* For many while they commit such things promise themselves hope; because of those who, living abandoned lives, promise themselves hope in the Kingdom of God, whither they must not approach, it is said, *He shall destroy the remembrance of them from the land.* For there shall be a New Heaven, and a New Earth, which the righteous shall inhabit. There the ungodly, there the wicked, there the abandoned are not allowed to dwell. Whoso is such, let him now choose, where he would long to dwell, whilst there is time that he may change.

1 Cor. 6, 9. 10.

iv. 4. For there are two habitations; one in eternal fire, the other in the Eternal Kingdom. Suppose that in that eternal fire one shall be tormented in this way, and another in that; yet shall they all be there, all shall be tormented there; one less, another more. For *it shall be more tolerable for Sodom in the day of judgment, than for another city;* and some *compass sea and land, to make one proselyte, and when they have made him, they make him twofold more the child of hell than themselves.* Suppose that some are doubly more than others; suppose that some are more, others less; it is no place where thou wouldest choose for thyself a spot. The lightest torments that are there, are worse than those thou dost dread in this life. Think how thou wouldest tremble, if one were to lay an information against thee, lest thou shouldest be cast into prison; and dost thou live wickedly against thine own self, that thou shouldest be cast into the fire? Thou dost tremble, thou art disturbed, thou growest pale, thou runnest to the Church, thou desirest to see the Bishop, thou

Matt. 10, 15. Matt. 23, 15.

throwest thyself at his feet. He asks, Why? "Deliver me," thou sayest. What is the matter? "Lo such an one is laying an information against me." And what would he do to thee? "My Lord, I am suffering violence, My Lord, I am being cast into prison; have mercy on me, deliver me." See, how a prison is feared, how confinement is feared; and the scorching of hell is not feared. Finally, when the calamity increases, and the oppression rages more violently, rages even unto death, when it seems a boon to a man to escape from death, from being killed, all cry out that succour ought to be given him, all manner of help is implored; "help, run for life." The utmost exaggeration of a calamity is, in that it is said, "for life." Succour should indeed be brought, nor ought help to be denied to this fear: what can be done, should be done by whom it can. SERM. CXI. [161.B.]

5. Yet I would ask him who is in this danger, and who by this plea moves my pity[1]; when he says, "Run for my life." I at once answer him, "Run indeed I will for the life of thy flesh, would that thou wouldest run for the life of thy soul[2]." And thou shouldest know, that it is for thy body I am running, and not for thy soul. I had better hearken to Christ saying the truth, than to thee complaining through a false fear. For the Lord Himself saith, *Fear not them which kill the body, but are not able to kill the soul.* Thou wouldest have me run for thy life indeed; lo, he whom thou fearest, and under whose threats thou dost grow pale, cannot kill the life of thy soul; his violence extends but to thy body, be not thou violent against thine own soul. By him it cannot be killed, by thee it can; not by the spear, but by the tongue. The enemy who pierces thee, makes an end of this life: but *the mouth that lieth, slayeth the soul.* From these things then that men fear in this life, let them conjecture what they ought to fear. For he feareth a prison, and doth he not fear hell? He feareth the inquisitorial torturers, and doth he not fear the infernal angels? He feareth temporal torment, and doth he not fear the pains of eternal fire? Lastly, he feareth to die for a little while, and doth he not fear to die for ever? v. Matt. 10, 28. Wisd. 1, 11.

[1] viscera

[2] The double meaning of anima (ψυχὴ) as the principle of the animal life, and the soul, cannot be so well maintained in an English Translation.

SERM. CXI. [161. B.]

6. This man who is going to kill thee, whom thou fearest, at whom thou art dismayed, from whom thou fliest, by the fear of whom thou art not suffered to sleep, and at whom if thou seest him in a dream, as thou sleepest, thou art alarmed, what can he do to thee? He may separate thy soul from thy body; see, whither thy separated soul shall go. For he cannot any otherwise kill thy body, except by separating from it thy soul, whereby thy body liveth. For by the presence of thy soul the body liveth, and as long as thy soul is present in thy body, thy body must necessarily live. Now he who seeks thy death, wishes to cast out from thy vi. body thy life, whereby thy body liveth. Thinkest thou there is not some life, whereby thy soul itself liveth? For the soul whereby thy body liveth is a certain life. Thinkest thou there is no other life, whereby thy soul itself liveth; or as thy body hath a life, the soul whereby thy body liveth, is thy soul itself also so ordered, as to have some life of its own? and as the body, when it dies, breathes out the soul, its life, so does the soul also, when it dies, breathe out some life of its own? If we shall discover what this life is, not of thy body, which is thy soul; but the life of the life of thy body, that is, the life of thy soul, if we shall discover it, from this death, whereby thou fearest lest thy soul be driven out of the body, I suppose thou oughtest to fear more that death, lest the life of thy soul be cast out of thy soul. I will speak briefly then. And why do I detain myself with many words? The life of the body is the soul, the Life of the soul is God. The Spirit of God dwelleth in the soul, and by the soul in the body, so that *our bodies* also *are the Temple of the Holy Spirit, Whom we have of God.* For the Spirit hath come unto our souls; for that *the love of God hath been shed abroad in our hearts by the Holy Spirit, Who hath been given unto us;* and He possesseth the whole, Who occupieth the ruling[1] part. In thee, of a truth, that is the ruling part, which is the better part. God, Who occupieth that which is the better part, that is, thine heart, thy mind, thy soul, of a surety by the better possesseth also the inferior part, which is thy body. Let then thine enemy rage, let him threaten death, let him carry it into effect, if he be permitted, let him thrust out thy soul from the body; let not thy

1 Cor. 6, 19.

Rom. 5, 5.

[1] principale

soul thrust out from itself its own Life. If thou dost with reason bewail, and thinkest to say in piteous tone to thy powerful enemy, "Strike not, spare my blood;" doth not God say to thee, *Have mercy on thine own soul, pleasing God?* Thy soul haply saith, "Pray him, that he strike not; for so I leave thee. For if he strike, I cannot remain with thee. Pray him, that he strike not, if thou wouldest not have me leave thee." Who is it that saith, "If thou wouldest not have me leave thee?" Thyself; for thou who speakest, art the soul. If then he wound the body, thou dost fly, thou passest out, thou removest, earth lieth stretched on the earth. Where shall that be which hath animated the earth? that which was given thee by the Breath of God, where shall it be? If it hath not breathed out its Life, that is its God, it shall be in Him Whom it hath not lost, it shall be in Him Whom it hath not driven from it. But if thou obeyest the infirmity of thy soul, saying to thee, "He striketh, and I leave thee;" dost thou not fear God, saying, "Thou sinnest, and I leave thee?"

SERM. CXI. [161.B.]

Ecclus. 30, 23. Vulg.

vii. 7. From vain fear let us derive profitable fear. Vain is the fear of all men who fear to lose things temporal, who must some time or other remove, yet who fear to remove, wishing ever to put off what they cannot put away. Vain is this fear of men; and yet it exists, and is intense, and cannot be resisted. Hence are men to be reproved, hence are they to be chidden, hence are they to be bewailed, hence are they to be mourned for, who fear to die, and who strive after nothing else, save to die somewhat later. Why do they not strive not to die? For whatsoever they do, they do not bring it to pass that they die not. But can they do any thing, whereby to bring it about that they may never die? By no means. Assuredly, with all thy doing, and all thy watchfulness, whithersoever thou mayest fly, whatsoever defences thou mayest seek, with whatsoever wealth thou mayest ransom thyself, with whatsoever subtleties deceive thine enemy; a fever thou shalt not deceive. For thou gainest nothing in thy endeavours not to die at once by thine enemy, but to die somewhat later by a fever. Thou canst do something, that thou mayest never die. If thou fearest death, love life. Thy Life is God, thy Life is Christ, thy Life is the Holy Spirit. Thou dost not please Him, by evil

SERM. CXI. [161.B] doing. He doth not inhabit a ruinous temple, He doth not enter a filthy temple. But pour out thy sighs unto Him, that He may cleanse a place for Himself; pour out thy sighs unto Him, that He may build a Temple for Himself; that what thou hast destroyed, He may construct; what thou hast wasted[1], He may refashion; what thou hast thrown down, He may raise up. Cry out unto God with an interior cry, cry out where He heareth; for that thou sinnest there, where He seeth; there cry out, where He heareth.

[1] exterminasti

8. And when thou shalt have corrected thy fear, and begun to fear profitably, not temporal torments, but the punishment of eternal fire, and on that account shalt not be an adulterer: for of this we were speaking, because of the Apostle who said, *Your bodies are the Members of Christ:* when, I say, on that account thou shalt have begun to leave off adultery, because thou dost fear to burn in everlasting fire, thou art not to be praised yet: not indeed to be so lamented as before, but still not yet to be praised. For what great thing is it, to fear punishment? There is a great thing, but it is to love righteousness. I ask thee, and I find thee. Do thou look into my audible[2] questioning, and make a silent questioning of thyself. I say then to thee, "When overcome by lust thou hast another's consent, why dost thou not commit adultery?" And thou wilt answer, "Because I fear Hell, I fear the punishment of eternal fire, I fear Christ's Judgment, I fear the society of the Devil, lest I be punished by him, and with him burn." What! Shall I say, "Thou fearest amiss?" as I did say to thee touching an enemy, because he sought to kill thy body. For there I said rightly, "Thou fearest amiss, thy Lord hath given thee security, saying, *Fear not them which kill the body.* Now when thou sayest to me, "I fear Hell, I fear its flames, I fear to be punished everlastingly;" what shall I say? "Thou fearest amiss?" "thou fearest in vain?" "I dare not, since the Lord Himself, when He took away fear, added fear; and when He said, *Fear not them which kill the body, and after that have no more that they can do;* said, *But fear Him Who hath power to kill both body and soul in Hell fire; yea I say unto you, fear Him.* When the Lord then hath impressed this fear, and impressed it with earnestness, and by repetition of the word redoubled the threatening, shall I

1 Cor. 6, 15.

viii.

[2] sonantem

Mat 10, 28. Luke 12, 4.

v. 5.

say, "Thou fearest amiss?" I will not say so. Fear by all means; thou canst fear nothing better; nothing is there thou oughtest more to fear. But I ask thee, "If God did not see thee when thou art doing it, and no one could convict thee in His Judgment, wouldest thou do it?" See to thine own self. For thou canst not make answer to all my words, look into thine own self. "Wouldest thou do it?" If thou wouldest, then thou fearest punishment, thou dost not yet love chastity, thou hast not charity yet; thou fearest as a slave; there is the fear of evil, not yet the love of good. But nevertheless fear, that this fear may guard thee, that it may bring thee on to love. For this fear, whereby thou fearest hell, and therefore committest not evil, restraineth thee; and so suffereth not the interior mind which hath the will to sin. For fear is a kind of guard, as it were a pedagogue of the Law; it is the letter threatening, not yet grace assisting. Nevertheless, let this fear guard thee, whilst by fearing thou refrainest from doing, and love will come, enter into thine heart, and in proportion as it entereth, fear goeth out. For fear did thus much, that it prevented thee from doing; love doeth this, that thou hast no wish to do it, even though thou mightest commit it with impunity. SERM. CXI. [161.B.]

9. I have said what ye ought to fear, I have said what ye ought to long for. Follow after love, let love enter, give her admission, by fearing to sin, admit love that sinneth not, admit love that liveth well. As she entereth, as I had begun to say, fear begins to go out. By how much the more she shall have entered in, by so much the less shall fear be. When she shall have entered wholly, there will be no fear; *for perfect love casteth out fear.* Love then entereth, she driveth out fear. But she doth not even enter by herself unaccompanied. She hath her own fear with her, which she introduceth herself; but that a chaste fear, enduring for ever and ever. There is a slavish fear, whereby thou fearest to burn with the Devil; there is a chaste fear, whereby thou fearest to displease God. Consider, dearly beloved, and question these same affections in men. A slave fears to offend his lord, lest he command him to be beaten, command him to be put into the stocks, command him to be shut up in prison, command him to be worn away by the mill. Through fear of ix. 1 John 4, 18.

SERM. CXI. [161.B.] all this the slave sins not; but when he knows that his lord's eyes are away, and that he has no witness by whom he can be convicted, he does. Why does he? Because it was punishment he feared, not righteousness that he loved. But a good man, a righteous man, a free man, (for the righteous man alone is free; for *whosoever committeth sin, is the slave of sin,*) takes delight in righteousness itself; and if he can sin without a witness, he still fears a Witness in God; and if he could hear God saying to him, "I see thee when thou dost sin, I will not condemn thee, but thou displeasest Me;" he, unwilling to displease the Eyes of a Father, not of a formidable Judge, fears, not lest he should be condemned, not lest he should be punished, not lest he should be tormented, but lest he should offend a Father's joy, lest he should displease the Eyes of Him Who loveth him. For if he loves himself, and feels that his Master loveth him, he will not do what is displeasing to Him Who loveth him.

John 8, 34.

x. 10. Mark the case of loose and impure lovers; if any man, wanton and licentious in the love of a woman, dresses otherwise than pleases her, dresses otherwise than pleases his paramour, or sets himself off otherwise than pleases her; and she says, "I would not have you wear such a cloak;" he does not wear it; if in the midst of winter she says to him, "I like you in a lighter[1] dress;" he chooses to shiver rather than displease her. What! will she whom he displeases, condemn him? will she throw him into prison? will she call in the torturers? In this case this alone is feared, "I will not see you;" this alone is dreaded in this case, "You shall not see my face." If a wanton woman says this, and alarms: doth God say it, and not alarm? Surely, He shall exceedingly, but only if we love. But if we do not love, we are not alarmed by it; but are we alarmed as slaves, at the fire, at Hell, at the most frightful threats of infernal darkness, at the accumulated angels of the Devil, and his punishments? Let us be at least alarmed at this. If we have but little love of that, let us at least fear all this.

[1] lacerna

xi. 11. Let there be then no fornication. *Ye are the Temple of God, and the Spirit of God dwelleth in you. If any man defile the Temple of God, him shall God destroy.* Marriage is lawful,

1 Cor. 3, 16. v. 17.

seek nothing further. For no great burden is imposed. On virgins a greater love hath imposed a greater burden. Virgins have renounced what was lawful, that they might please Him the more to Whom they have devoted themselves. They have aspired to that greater beauty of their heart, "What dost thou enjoin?" As though they said, "What dost Thou enjoin? That we be not adulteresses, enjoinest Thou this? Through love of Thee, we do more than Thou enjoinest." *Concerning Virgins*, the Apostle says, *I have no precept of the Lord.* Why then do they do this? *But I give a counsel.* And they through love, by whom earthly nuptials are disesteemed, who have not longed after earthly ties[1], have unto such perfection accepted the precept, as not to refuse the counsel: that they might please the more, have the more adorned themselves. For in proportion as the ornaments of this body, that is, of the outward man, are sought after, in the same proportion is the loss of the inner man great; but in proportion as the ornaments of the outward man are less sought after, in the same proportion is the inner man adorned with a beauteous conversation. Whence Peter saith too, *Adorning themselves not with plaited hair.* For when he had said, *Adorning themselves;* what else would be in the thoughts of the carnal than these visible ornaments? Immediately he took away from the thoughts what evil desire was looking for. *Not*, says he, *in plaited hair, nor gold, nor pearls, or costly array; but that hidden man of the heart, which is rich in the sight of God.* For God would not give riches to the outward man, and leave the inner man poor: to the invisible He hath given invisible riches, and hath adorned the invisible invisibly.

SERM. CXI. [161.B.]

1 Cor. 7, 25.

[1] amplexus

1 Pet. 3, 3. 4. 1 Tim. 2, 9.

12. Earnestly intent after these ornaments the maidens of God, holy virgins, have neither sought for what was lawful, nor have consented to what they were forced. For many by the flame of heavenly love have overcome even the opposing efforts of their parents. A father hath been angry, a mother wept; she hath not heeded this, before whose eyes was ever floating *The Beautiful before the sons of men.* For Him in truth she desired to adorn herself, that for Him she might wholly care. For *she that is married thinketh of the things of the world, how she may please her husband;*

xii.

Ps. 44, 3. Sept. (45, 2. E. V.)

1 Cor. 7, 34.

SERM. CXI. [161.B.] *but she who is unmarried thinketh of the things of God, how she may please God.* See what it is to love. He did not say, "Thinketh how she may not be condemned by God." For up to this point this is that slavish fear, the guardian indeed of the evil, that they may keep themselves from evil, and by keeping themselves may be meet to give an entrance for charity to them. But these do not think how they may escape being punished by God, but how they may please God, by the interior beauty, by the grace of the hidden man, by the attraction of the heart, where they are naked to His Eyes; naked within, not without; uncorrupted both within and without. Let at least the virgins teach married men and women not to go unto adultery. They do beyond what is lawful, let not the others do what is not lawful.

SERMON CXII. [CLXII. BEN.]

On the words of the Apostle, 1 Cor. vi. "Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body."

A Fragment.

1. THE question from the blessed Apostle Paul's Epistle to the Corinthians, where he says, *Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body:* I know not whether it can be clearly resolved, though, by the help of the Lord, something may be satisfactorily[1] said upon it; so profound is it. For when the Apostle had said above in the same Epistle, *Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor coretous, nor drunkards, nor revilers, nor extortioners shall possess the Kingdom of God.* And a little after, *Know ye not*, says he, *that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot, is one body? For they shall, saith He, be two in one flesh. But he that is joined to the Lord is one Spirit. Flee fornication.* And then he subjoined, *Every sin that a man doeth*

1 Cor. 6, 18.

[1] probabiliter

v. 9. v. 10. v. 15. v. 16. v. 17. v. 18.

is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the Temple of the Holy Ghost Which is in you, Whom ye have of God, and ye are not your own? For ye have been bought with a great Price: glorify and bear God in your body. When, I say, he had first enumerated in this section many and horrible sins of men, to whom the Kingdom of God shall not be given; which yet cannot be perpetrated by men except by means of the body; which body, of the already baptized[1] of course, he calls *the Temple of the Holy Ghost, Whom we have of God;* and the very members of our body he asserts with earnestness to be the members of Christ: of which in his reasoning, and in a sort, questioning, he says, *Shall I then take the members of Christ, and make them the members of an harlot?* and makes answer to himself, *God forbid;* and still further goes on and says, *Know ye not that he which is joined to an harlot is one body? For they shall be two, saith He, in one flesh. But he that is joined to the Lord is one Spirit,* and concludes, *Flee fornication.* Yet he follows on and says, *Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body;* as though those sins which he distinctly enumerated, saying, *Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall possess the kingdom of God;* all these sins of violence, and impurity—can they be done or practised except by means of the body? Who with a sound brain would deny it? This whole passage indeed the Apostle was urging and maintaining because of the body itself now purchased with a Great Price, that is, the Precious Blood of Christ, by the Lord made the Temple of the Holy Ghost, that it should not be polluted by such wickednesses, but rather be preserved undefiled as the Habitation of God. Why then did he wish to add this, from which a difficult question would arise; to say, that is, *Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body?* Since whether it be fornication itself, or other sins of this kind, which only by means of the body become sins, very

SERM. CXII. [162.B.]

v. 19.

v. 20. Vulg.

[1] fidelium

SERM. CXII. [162.B.] much like filthiness and fornication, cannot be carried on and practised except by means of the body? For what? (not to speak of the rest which have been mentioned above,) can any one be a thief, or a drunkard, or a reviler, or an extortioner, without the operation of this body? Though neither idolatry, nor avarice even, can attain to their end and object without the service of this body. What then is, *Every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body?* In the first place, seeing that man is placed in this body, whatsoever even evil desire he may form in his mind merely, he cannot be said to do this without the body, since it is plain that he does it with the impulse[1] of the flesh, and the wisdom of the flesh, whilst he is still encompassed with this body. For this even which is written in the Psalm, *The ungodly man hath said in his heart, There is no God;* the same blessed Apostle Paul could not of course separate from bodily works, in that place where he says, *We shall all stand before the judgment seat of Christ, that every one may receive according to that he hath done by the body, whether good or bad.* Because you see the ungodly could not, save as placed in the body, say, *There is no God.* To say nothing of what this same Teacher of the nations says in another Epistle, *Now the works of the flesh are manifest;* and he proceeds, *Which are, fornications, uncleannesses, lasciviousness, witchcrafts, enmities, contentions, emulations, wrath, dissensions, heresies, envyings, drunkenness, and such like; of the which I foretel you as I have foretold you, that they which do such things shall not possess the Kingdom of God.* For does it not seem to us that the rest of those sins which he has inserted in the middle, *emulations, wrath, dissensions, envyings, heresies,* are done without the body? and yet the *Teacher of the nations in faith and verity* assigns these to the works of the flesh. What then is, *Every sin that a man doeth is without the body;* and that naming one sin, of fornication only, he says, *But he that committeth fornication sinneth against his own body?*

[1] sensu

Ps. 14, 1.

Rom. 14, 10. 2 Cor. 5, 10.

Gal. 5, 19. &c.

1 Tim. 2, 7.

2. It appears then to the slowest and the dullest how difficult a question this is; on which if the Lord shall vouchsafe to pour some light and to reveal it to our godly

purpose, we may be able to say somewhat satisfactorily[1]. For the blessed Apostle, in whom Christ spake, seems either[a] to have wished to amplify the sin of fornication above all other sins, which though they be committed by means of the body, yet do not render the soul of man so bound and subject to the lust of the flesh, as in this single deed of bodily fornication, the mighty violence of lust makes the soul to be commingled with the very body, and to be cemented, so to say, in one and bound down with it; insomuch that in the actual moment, and practice of this so great abomination, a man cannot think, or attend to aught else save that which makes the mind over to itself, which this overflowing tide[2], and so to say, absorbing violence[3] of lust and carnal concupiscence brings into captivity; so that this appears to be that which is said, *But he that committeth fornication, sinneth against his own body;* in that then the heart of a man committing fornication becomes peculiarly and closely the slave of the body, especially at the time of this most wicked action; so much so that the same Apostle wishing with greater earnestness to set this wickedness forth before men as what was to be guarded against, said, *Shall I then take the members of Christ and make them the members of an harlot?* And in execration and detestation of it he answered, *God forbid. What? know ye not*, says he, *that he which is joined to an harlot is one body? For they shall be two, saith He, in one flesh.* Could this be said of men's other crimes, of any other whatsoever? For in any other wickednesses the mind of man has freedom, at once to be employed in any one of them, and at the very same time to engage itself in thought in some other direction; which in the very act and moment of fornication the mind cannot do—be free to think of any other thing. For the whole man is so absorbed by and in the body, that the mind cannot then be said to be his own; but the whole man together may be said to be flesh, or a *spirit that goeth and returneth not.* Thus then may we understand, *that every sin that a man doeth is without the body; but he that committeth fornication, sinneth against his own body:* that the Apostle may

SERM. CXII. [162.B.]

[1] rationabiliter

[2] submersio

[3] absorbitio

Ps. 77, 39.Sept. 78.E.V.

[a] The apodosis to this conjunction is not found till the middle of the following chapter.

SERM. CXII. [162.B.] seem, as I have said, to have wished so to amplify the sin of fornication, as in comparison of it, to think that all other sins whatsoever are to be regarded as without the body; to say that by this single sin of fornication only a man sins against his own body, because by the overpowering heat of lust, than which there is none stronger, the pleasure of the body holds him in bondage, and makes him prisoner.

3. Let so much be said as to the special fornication of the body. But because fornication is reproved and expressed in the Holy Scriptures, not only in a special, but in a general sense; let us endeavour, by God's assistance, to say something satisfactorily on this point also. General fornication then is plainly laid open in the Psalm, where it is said, *For behold they that go far from thee shall perish; thou hast destroyed every one that goeth a whoring from thee.* And then immediately after, as to how this general fornication may be escaped and avoided, he went on saying, *But it is good for me to cleave to God.* So that from hence we may perceive clearly, that the general fornication of the soul of man is that whereby in not cleaving to God, one cleaveth to the world. Whence the blessed Apostle John says, *If any man love the world, the love of the Father is not in him.* And the Apostle James says, *Ye adulterers, know ye not that the friendship of this world is the enemy of God.* In few words then is it laid down, that whoso hath the love of the world cannot have the love of God; and that whoso would be the friend of the world is the enemy of God. To this also what the Lord says in the Gospel amounts, *No man can serve two masters; for either he will hate the one, and love the other; or else he will bear*[1] *with the one, and despise the other.* And He concludes, *Ye cannot serve God and mammon.* This then is the general fornication of the soul, as has been said, containing all sins entirely in itself, whereby there is no cleaving to God, whilst there is a cleaving to the world; so that in this sense too, with reference to this general fornication, we may be able to understand what the Apostle says, *Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.* Because if the soul of man commit not fornication, by cleaving to God, and not cleaving to the world, whatsoever other sins

Ps. 73, 27.

1 John 2, 15.

James 4, 4.

Matt. 6, 24.

[1] patietur (sustinebit Vulg.)

of an entirely different[1] kind from carnal concupiscence a man may fall into by the mere frailness of his mortal state, whether by ignorance, or negligence, or forgetfulness, or want of understanding, this may be what is said, *Every sin that a man doeth is without the body;* because there shall no sin be able to be found here of bodily or temporal concupiscence; whence any such sin it seems is with reason said to be without the body. But if a worldly man cleaving to the world, throweth himself far away from God, by going a whoring from God Himself, he sinneth against his own body; because through carnal concupiscence the mind of man is by carnal judgment and human wisdom distracted and dissipated upon all temporal and carnal things, serving the *creature rather than the Creator, Who is Blessed for ever.* Rom. 1, 25.

SERM. CXII. [162.B.]

[1] aliena

4. Thus then, as it seems to me, without prejudice to the faith, may the sin of either fornication be understood, as well special, as universal, in this one section of so high and so great a Doctor, where he says, *Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body;* so that in the one[2] case an amplification of this special sin of fornication, in which it is obviously[3] understood that a man sins against his own body, is made by the Apostle; for that in nothing is the whole man so bound over and indescribably and inevitably fixed down to the pleasure of the mere body, so that in the comparison of this exceeding wickedness, all other sins may appear to be without the body, though they be practised by means of the body. As a certain violence of imperious lust in fornication only subjects the man to its own terms[4], and makes him the wretched and special slave of the mere body, particularly at the time of the most filthy deed itself, so that a man's mind is not free either to think of, or attend to any thing besides what it is doing in the body. But if the Apostle wished to denote general fornication also, and with reference to it is thought to have said, *Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body;* it must be taken and understood thus, that any one, whilst he cleaveth not unto God, in that he cleaveth to the world, loving and lusting after all temporal things, may be with good reason said to sin against his own body,

[2] aut

[3] recte

[4] conditioni

Serm. CXII. [162 B.] given up, that is, and made subject to universal concupiscence of the flesh, as if wholly the slave of the creature, alienated from the Creator Himself, through that pride, the beginning of all sin, of which *pride the beginning*, as it is written, *is to fall off from God.* From which general sin of fornication whoso is exempt, what other sin soever he may as man yet corruptible and mortal fall into, it may be understood to be without the body; to be, that is, without the evil of all bodily and temporal concupiscence, to be of another kind, to be, as has been often said, without the body. For only by the evil power of carnal and general concupiscence does the soul go a whoring throughout all things from God, bound and chained down as it were to bodily and temporal desires and gratifications, it sinneth against its own body, whose concupiscence serving universally, it bows down to the world, and is alienated from God; which is, as has been said, *The beginning of the pride of man is to fall off from God.* And with a view to put us on our guard against this evil of general fornication, the blessed John admonisheth us, saying, *Love not the world, neither the things that are in the world; for all that is in the world, is the lust of the flesh, and the lust of the eyes, and the pride of life, which is not of the Father, but of the world. And the world passeth away, and the lust thereof. But he that doeth the will of God, abideth for ever*, as He abideth for ever. This love of the world then, which contains in itself the universal lust of the world, is the general fornication whereby a man sins against his own body; in that the mind of man without ceasing serves all bodily, and visible, and temporal desires and pleasures, left in desolation and abandonment by the Creator Himself of all things.

Ecclus. 10, 12.

1 John 2, 15. &c. Vulg.

SERMON CXIII. [CLXIII. Ben.]

On the words of the Apostle, Galat. v. "Walk in the Spirit, and fulfil not the lusts of the flesh."

Delivered in the Basilica of Honorius, 8th Cal. Oct. (24th Sept.)

i. 1. If we consider, brethren, what we were before the grace of the Lord, what by the grace of the Lord we have begun

to be; we find in truth, that as men are changed for the better, so also places of the earth which were before against the grace of God, are now dedicated to the grace of God. For we, as the Apostle saith, *are the Temple of the Living God, wherefore God saith, I will dwell in them, and walk in them.* Whereas the images which were in these places knew how to be fixed, to walk they did not know. But in us the presence of Majesty walketh, if He find the enlargement of charity. To this the Apostle exhorting us saith, *Be ye enlarged, bear not the yoke with unbelievers.* If we be enlarged, God walketh in us; but that we be enlarged, let God Himself work. For if charity maketh this enlargement which knoweth no straitness, see ye how it is God that maketh for Himself the enlargement in us, as the Apostle himself saith, *The Charity of God hath been shed abroad in our hearts by the Holy Ghost, Who hath been given unto us.* Because of this enlargement, I say, God walketh in us.

SERM. CXIII. [163.B.]

2 Cor. 6, 16.

v. 13.14.

Rom. 5, 5.

2. Just now when the Epistle of the Apostle was in reading, we heard, *Walk in the Spirit, and fulfil not the lusts of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh. For these are contrary the one to the other, so that ye cannot do the things that ye would.* He was speaking to the baptized; but he was still building up the temple of God, not yet dedicating it. Consider, my brethren, how that when these mere earthly places are being improved, some things are pulled down and broken, others turned to better uses; so is it too with ourselves. The works of the flesh were once in us. You heard them as they were enumerated; *Now the works of the flesh,* saith he, *are manifest, which are these, fornication, uncleanness, idolatry, witchcraft*[a], *contentions, enmities, heresies, envyings, drunkenness, and such like;* they must be thrown down, not altered, *of the which I foretel you, as I have foretold you, that they which do such things, shall not possess the Kingdom of God.* These are to be, as idols, broken down in us. But the members themselves of our body are to be turned to better uses, that they which did serve the uncleanness of desire, may serve the grace of charity.

ii.

Gal. 5, 16.17.

v. 19.

v. 20.21.

[a] Here are some words omitted, as being incapable of translation into English; *veneficia, non beneficia, id est non a bonis ducta sed a venenis.*

SERM. CXIII. [163.B.] iii.

3. Now observe what he said, and give diligent heed. *We are God's labourers*, the temple of God is still in building. It hath been dedicated already in its Head; forasmuch as the Lord hath risen from the dead, having overcome death, and having abolished mortality hath ascended into Heaven; in that of Him was written the *Psalm of the Dedication of the House.* Therefore after His Passion, He saith, *Thou hast turned for Me My mourning into joy, thou hast cut My sackcloth, and hast girded Me with gladness, to the end that My glory may sing unto Thee, and I may not regret.* That dedication then took place in the Resurrection after the Passion. Therefore our building up also takes place now by faith, that the dedication itself may take place after the last resurrection. Again, after this Psalm of the Dedication of the House, where the Rising again of our Head is shewn forth, there is another Psalm after it, not before it, of which the title runs thus; *When the house was in building after the captivity.* Recal the memory of the captivity; wherein we were in time past, when the devil possessed the whole world as a mass of unbelievers. Because of their captivity the Redeemer came; shed His Blood our Price; by the shedding of His Blood cancelled the instruments of our captivity. *The Law*, saith the Apostle, *is spiritual, but I am carnal, sold under sin.* Before, sold under sin, but afterwards, freed by Grace. After that captivity, the house is now in building; and that it may be built, is the Gospel preached. For so this Psalm begins, *Sing unto the Lord a new song.* And that you might not suppose that this house is built in any one corner, as schismatics or heretics build; mark what follows: *Sing unto the Lord, all the earth.*

1 Cor. 3, 9.

Ps, 29, Sept. (30. E. V.) v. 12. 13. (11. 12. E. V.)

Ps. 95, Sept. (96. E. V.)

Rom. 7, 14.

Ps. 95, 1. (96. E. V.)

iv.

4. *Sing unto the Lord a new song:* in opposition to the old song, the New Testament, because the Old Testament is first: the new man, that the old man may be put off. *Put ye off*, saith he, *the old man with his deeds; and put ye on the new man, which after God is created in righteousness, and holiness of truth.* Therefore, *Sing to the Lord a new song, sing to the Lord all the earth.* Sing, and build; sing, and sing well. *Tell out His Salvation, the Day from Day;* tell out His Christ, The Day from Day. For what is His Salvation, but Christ? For this Salvation prayed we in the

Ephes. 4, 22. 24. Col. 3, 9. 10.

Ps. 95, 2. Sept. (96. E. V.)

Psalm, *Shew us Thy mercy, O Lord, and grant us Thy Salvation.* This the righteous men of old longed for, of whom the Lord said to His disciples, *Many have desired to see those things which ye see, and have not been able. And grant us Thy Salvation.* This the righteous men of old said, *Grant us Thy Salvation:* let us see Thy Christ, whilst we live in this flesh. Let us see Him in the flesh, Who shall deliver us from the flesh: let Flesh come cleansing flesh; let Flesh suffer, and redeem soul and flesh. *And grant us Thy Salvation, Lord.* In this desire was that aged Saint, Simeon; in this desire, I say, was that aged Saint, and so much graced[1] by God, Simeon; without doubt he too was saying, *Shew us Thy mercy, O Lord, and grant us Thy Salvation.* In this desire, in such prayers, he received an answer, that *he should not taste death till he had seen the Lord's Christ.* Christ was born, He was coming, Simeon going; but until He should come, Simeon did not wish to go. Already was mature old age thrusting out, but a sincere piety detained him. But when He came, but when He was born, but when he saw Him carried in His Mother's arms, and godly old age recognised the Infancy Divine; *he took Him up in his arms, and said, Now lettest Thou Thy servant, O Lord, depart in peace; for mine eyes have seen Thy Salvation.* Lo, wherefore he said, *Shew us Thy mercy, O Lord, and grant us Thy Salvation.* The old man's desire was fulfilled, in the declining old age of the world itself. He came to the old man, Who found the world old-aged. If then He found the world old, let the world hear: *Sing unto the Lord a new song, sing unto the Lord, all the earth.* Let oldness be destroyed, let newness arise.

SERM. CXIII. [163.B.] Ps.85,7. Luke10, 24. [1] meritus Luke 2, 26. v. 29.

5. *Sing unto the Lord a new song, sing unto the Lord.* See the rivalry[2] of the builders. *Sing unto the Lord, bless His Name. Tell out glodly*, which is in Greek, *evangelize.* What? *The Day from Day.* What Day from Day? *His Salvation.* What Day from Day? Light from Light, Son of the Father, His Salvation. *Tell out His glory among the nations, His wonders among all people.* See how the House is in building after the captivity. *He is to be feared above all gods.* Above what gods? *For all the gods of the nations are devils, but the Lord made the Heavens.* He made the

v. [2] certamen. Ps.95,2. Sept. 96.E.V. v. 3. v. 4. v. 5.

SERM. CXIII. [163.B.] Saints, He made the Apostles. *For the Heavens tell out the glory of God; there are no speeches, nor languages, where their voice is not heard. Their sound hath gone out into all the earth;* because *all the earth* singeth the *new song.*

Ps. 19, 1. v. 3. 4.

6. Let us hear then the Apostle also, the Master's master-builder. *As a wise master-builder*, says he, *I have laid the foundation.* Let us hear this master-builder then, building up certain new things, throwing down certain old. *Walk*, says he, *in the Spirit*, this is the new building: *and fulfil not the lusts of the flesh*, this is the destruction of the old. *For the flesh*, says he, *lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other, so that ye cannot do the things that ye would.* For hitherto ye are in building, ye are not dedicated yet.

1 Cor. 3, 10. Gal. 5, 16. v. 17.

vi. *So that ye cannot do the things that ye would.* For what would ye? That there should be no lusts of evil and unlawful delights at all. What Saint would not wish it? But he doth not gain his wish; as long as he liveth here, this is not fulfilled. *For the flesh lusteth against the Spirit, and the Spirit against the flesh. For these are contrary the one to the other, so that the things that ye would*, that there should be no lusts at all of things unlawful in you, *ye cannot do.* What remains then? *Walk in the Spirit; and*, seeing that ye cannot succeed in destroying the lusts of the flesh, *fulfil not the lusts of the flesh.* You ought by all means indeed to wish to destroy and end and thoroughly to extirpate them; but so long as they are in you, and there is *another law in your members resisting the law of your mind, fulfil not the lusts of the flesh.* For what would ye? That there should be no lusts of the flesh at all. They do not allow you to fulfil what ye would; do not ye allow them to fulfil what they would. What would ye? That they should not exist at all. But they do exist. *The flesh lusteth against the Spirit*; let the Spirit lust against the flesh. *So that ye cannot do the things that ye would*, that is, that there should not be these lusts of the flesh in you; let not them either do what they would, fulfil their work. If they do not give way to thee wholly, do not thou either give way to them. Let the battle first be equalized, that some day there may be victory.

Rom. 7, 23.

vii. 7. For without doubt, my brethren, there shall be: let us

believe, hope, love, some day there shall be victory, at the Dedication of the House which is in building now after the captivity. For *the last enemy, death, shall be destroyed, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality.* Meditate beforchand on the words of the triumphant: *O death, where is thy contention?* This is the language of those in triumph, not in combat. But of the combatants the language is, *Have mercy upon me, O Lord, for I am weak; heal me, Lord, for my bones are troubled, and my soul is troubled exceedingly; and Thou, Lord, how long?* See him labouring in the conflict. *And Thou, Lord, how long.* What is, *How long?* Until thou art[1] satisfied that it is I Who succour thee. For if I were at once to succour, thou wouldest not be sensible of the struggle; if thou wert not sensible of the struggle, thou wouldest pride thyself as on thine own strength; and through this pride wouldest never attain to victory. It is said, it is true, *Whilst thou art speaking, I will say, Lo, here I am.* But God even when he delayeth is present to help; yea because he delayeth, he is present to help, and by delaying he is present to help; lest should he fulfil the too hasty wish, he should not fulfil perfect health.

SERM. CXIII. [163.B.]

1 Cor. 15, 26. v. 53.

v. 55.

Ps. 6, 2. &c.

[1] probes

Is. 58, 9. Sept.

viii.

8. For He was not, my brethren, otherwise than present to the Apostle Paul, who whilst he was struggling, feared lest he should be exalted. *Lest I should be exalted,* he says, *by the greatness of my revelations.* See him in the conflict struggling, not yet in security triumphant. *Lest I should be exalted by the greatness of my revelations.* Who says, *Lest I should be lifted up?* O fear, O terror! Who says, *Lest I should be lifted up?* When so many words of his beat down elation, repress swelling, doth he yet say, *Lest I should be lifted up?* It is but little that he saith, *Lest I should be lifted up;* see the remedy which he says was applied to him. *Lest I should be exalted,* saith he, *there was given to me a sting of my flesh, an angel of Satan.* O poison, which is not cured save by poison! *There was given me a sting of my flesh, an angel of Satan to buffet me.* The head was beaten, that the head might not be lifted up. O antidote, which is made, as it were, from the serpent, and therefore is called *Theriaca!* For

2 Cor. 12, 7.

SERM. CXIII. [163.B.] that serpent persuaded to pride. *Taste, and ye shall be as gods;* this is the persuasion of the devil. Whereby he fell, thereby he cast down. With good reason then is the serpent's poison by the serpent healed. What says the Apostle? *For which cause I besought the Lord thrice, that He would take it away from me.* Where is, *Whilst thou art yet speaking, I will say, Lo, here am I? For which cause,* not once, but twice, and *thrice I besought the Lord.* Did he not then also say, *And Thou, Lord, how long?* But what! because He delayed, was He not therefore present to help, and was, *Whilst thou art yet speaking, I will say, Lo, here am I,* false? For what? is the physician present to help, when he gives what you desire; when he uses the knife, not present to help? Do you not cry out under the physician's knife that he would spare; and because he is a greater help, he cuts the more? Finally, that you may know that He was present to help, see what answer He made to him who besought Him thrice. *He said unto me,* saith he, *My Grace is sufficient for thee; for power is made perfect in infirmity.* "I," saith He, "know; I, the Sovereign Physician," saith He, "know into what a swelling that which I wish to heal is running. Be still, let Me apply what I know. *My Grace is sufficient for thee:* thine own will is not sufficient for thee." These surely were the words of one in conflict, and in peril in the conflict, and begging the Divine assistance.

Gen. 3, 5.

2 Cor. 12, 8.

v. 9.

IX. 9. But of the triumphant, "what shall the words be?" The words of the combatant, whilst the house is in building; the words of the triumphant, when the house is dedicated at the last. *O death, where is thy contention? O death, where is thy sting? Now the sting of death is sin.* The Apostle used these words as if he were already there. Further, after these words which it is plain are of the state of enjoyment to come, not of the present conflict, since he says, *Then shall be brought to pass;* not, "is now brought to pass," but, *then shall be brought to pass.* What shall then be brought to pass? *The saying that is written, Death is swallowed up in victory. O death, where is thy contention? O death, where is thy sting?* Then shall it be brought to pass, that the sting of death shall be no where,

1 Cor. 15, 55. 56.

v. 54.

no where shall sin be to be found. Why this haste? Then shall it be brought to pass; then shall it be brought to pass. Let humility in thee merit, that it be then brought to pass in thee: lest pride permit not that even then it should be brought to pass in thee. Then shall it be brought to pass. Now in the mean time, whilst thou art fighting, whilst thou art labouring, whilst thou art in peril, say, say, *Forgive us our debts.* Say by all means whilst thou art fighting, say, say the truth, from thy heart say; *If we shall say that we have no sin, we deceive ourselves.* Thou wilt be a devil to thyself. *We deceive ourselves, and the truth is not in us.* For we do not say the truth, in saying that we have no sin; since here without sin we are not. Let us therefore say the truth, that we may some time find security. Be there truth in the fight, that security may be gained in the victory. *Then shall be brought to pass, O death, where is thy sting? For the sting of death is sin.*

SERM. CXIII. [163.B.]

Matt. 6, 12.

1 John 1, 8.

10. But thou reliest on the Law, for that the Law hath been given thee, and the precept given thee. Good is it for thee that *the Spirit quicken* thee, lest *the letter kill.* I would that thou shouldest wish, but it is not enough for thee to wish. Thou must be helped that thou mayest wish fully, and mayest fulfil what thou wishest. For wouldest thou see what power the letter commanding hath without the Spirit assisting? He hath told us there. When it was said, *O death, where is thy sting? Now the sting of death is sin;* he subjoined immediately, *But the strength of sin is the Law.* What is, *The strength of sin is the Law?* Not by enjoining what is bad, or forbidding what is good; nay rather, by forbidding what is bad, and enjoining what is good. *But the strength of sin is the Law;* because, *The Law,* saith he, *entered, that sin might abound.* What is, *that sin might abound?* Because where grace was not, the prohibition increased the desire; and when there is reliance as it were on one's own strength, it becomes a great vice. But what did grace effect? *Where sin abounded, grace did much more abound.* The Lord came; all that thou didst derive from Adam, all that thou didst add thyself by thy corrupt conversation, all He forgave; He effaced all; He taught prayer, He promised grace; He appointed the con-

X.

2 Cor. 3, 6.

1 Cor. 15, 55. 56.

Rom. 5, 20.

SERM. CXIII. [163.B.] test; He succoured the labouring, He crowned the conqueror. And so, saith the Apostle, *The Law indeed is holy,* Rom. 7, 12. *and the commandment holy, and just, and good. Was then* v. 13. *that which is good, made death unto me? God forbid. But sin that it might appear sin.* For when thou wast not pro- v. 7. hibited, it was; but did not appear. *For*, saith he, *I had not known lust, except the Law had said, Thou shalt not lust.* v. 11. *Sin*, therefore, *having taken occasion by the commandment* 2 Cor. 3, 6. *deceived me, and by it slew me.* See what, *The letter killeth*, is.

xi. 11. If then thou wouldest escape the Law threatening, flee to the Spirit aiding. For what the Law enjoineth, faith hopeth. Cry out unto thy God, that He may aid thee. Remain not under the Law guilty, but let God with His Spirit aid thee; lest the proud Jew be like unto thee. For since *the* 1 Cor. 15, 56. *sting of death was sin, and the strength of sin the Law*, what could human infirmity do, in which the will was exhausted? Rom. 7, 18. *To will*, saith he, *is present with me, but to accomplish what is good, I find not.* What then could he do? Lo, *the sting of death is sin*, lo, *the strength of sin is the Law?* Now *the* Rom. 5, 20. *Law entered, that sin might abound. For if the Law could* Gal. 3, 21. 22. *give life, certainly righteousness should have been by the Law. But the Scripture hath shut up all under sin.* How *shut up?* That thou mightest not wander, mightest not precipitate thyself and be sunk; the Law made barriers for thee, that by not finding whereby to get out, thou mightest fly at once to grace. *But the Scripture hath shut up all under sin, that the promise.* He Who promiseth, promiseth what He doeth, not what thou doest. If it was thou who wast to do it, God would be a Foreteller, not a Promiser. *But*, saith he, *the Scripture hath shut up all under sin, that the promise by faith of Jesus Christ might be given to them that believe.* Hear thou, *might be given.* Why this pride? Hear thou, 1 Cor. 4, 7. *might be given.* For *what hast thou, which thou hast not* 1 Cor. 15, 56. *received?* Therefore seeing that *the sting of death is sin, and the strength of sin is the Law;* and this by the good Providence of God, that men should be shut up under sin, and seek a Helper, seek grace, seek God, not presume on their own strength; therefore when he had said in this place too, *Now the sting of death is sin, and the strength of sin is the*

Law: why dost thou fear? why art thou oppressed? why distressed[1]? Hear what follows: *But thanks be to God, Who hath given us the victory through our Lord Jesus Christ.* What then, dost thou give thyself the victory? *Thanks be to God, Who hath given us the victory through our Lord Jesus Christ.* SERM. CXIII. [163.B.] [1] sudas v. 57.

12. Therefore when thou hast begun to labour in thy struggle against the lusts of the flesh, walk thou in the Spirit, invoke the Spirit, seek the gift of God. And if the law in thy members resist the Law of thy mind from thy inferior part, that is, the flesh, and hold thee captive under the law of sin; this too shall be rectified, this too shall pass over unto the rights of victory. Only do thou cry out, only do thou invoke. *Men ought always to pray, and not to faint.* Invoke by all means, invoke aid. *Whilst thou art yet speaking, He saith, Lo, here am I.* Afterwards give[2] good heed, and thou hearest Him saying to thy soul, *I am thy Salvation.* When the law of the flesh then shall have begun to resist the Law of the mind, and to lead thee captive in the law of sin, which is in thy members; in prayer say, in confession say, *Wretched man that I am!* For what else is man? *What is man, saving that Thou art mindful of him.* Say, *Wretched man that I am:* because if the Son of Man had not come, man had been lost. Cry out in thy straitness, *Who shall deliver me from the body of this death?* where the law in my members resisteth the Law of my mind. *For I delight in the Law of God after the inner man. Who shall deliver me from the body of this death?* If thou sayest this, believingly, humbly; in greatest truth the answer is made, *The Grace of God through Jesus Christ our Lord.* Let us turn to the Lord, &c. xii. Luke 18, 1. [2] intellige Ps. 35, 3. Rom. 7, 24. Ps. 8, 4. Rom 7, 22. v. 25. Vulg.

SERMON CXIV. [CLXIV. BEN.]

On the words of the Apostle, Gal. vi. "Bear ye one another's burdens." And on these, "Every man shall bear his own burden." Against the Donatists, delivered shortly after the Conference held at Carthage.

1. THE Truth admonisheth us all by the Apostle, that we *bear one another's burdens;* and in the very place wherein i. Gal. 6, 2.

SERM. CXIV. [164.B.] he admonisheth us to bear one another's burdens, he sheweth with what profit we do this, adding the words, *And so shall ye fulfil the Law of Christ;* which will not be fulfilled, unless we do bear one another's burdens. What these burdens are, and how they are to be borne, forasmuch as we all ought, according to our strength, to endeavour to fulfil the Law of Christ, I will by the Lord's help endeavour to shew. What I have proposed to make plain, do ye remember to exact of me; ask it not then, when I shall have made it good. This I have proposed to make plain, the Lord assisting my intention and your prayers for me, what are the burdens which the Apostle enjoins us to bear for one another, and how they are to be borne. This if we do, that wherein he hath placed the profit of it, will follow of itself, *that we may fulfil the Law of Christ.*

2. Some one will say, "What! Has the Apostle spoken obscurely, that you should endeavour to explain what these burdens are, or how they are to be borne for one another?" There is a difficulty here, which compels us to distinguish the burdens. For in this very section of the lesson you have
v. 5. it laid down, *Every man shall bear his own burden.* It occurs then at once to your apprehension, "If every one
v. 2. shall bear his own burden, how doth he say, *Bear ye one another's burdens?*" Except the burdens are to be distinguished, that the Apostle be not supposed to contradict himself. For not far off, not in another Epistle, nor in this same Epistle long before or after; but in this very same place, so that the same words are close to one another, he hath laid down both, both that *every man shall bear his own burden*, and what he hath advised and exhorted us to, that we *bear one another's burdens.*

ii. 3. Some burdens then there are, in which every man bears his own, and no one bears it with another, nor casts it upon another; and some burdens there are, in which you rightly say to your brother, "I bear it with thee," or "I bear it for thee." If then we must distinguish, the meaning is not so easy. Against those then who thought that a man can be defiled by another's sins, the Apostle answered, *Every man shall bear his own burden.* Again, against those, over whom carelessness might hereby steal, as if, being secured

against any defilements from others' sins, they need not care to reform any, he says, *Bear ye one another's burdens.* Briefly spoken, and briefly is the distinction made; and yet to my thinking, it hath not hindered the clear laying open of the truth. For ye have both heard briefly, and understood quickly. Your hearts I have not seen; but I have heard your voices the witnesses of the heart. Now then as assured of your understanding it, let me discuss it somewhat more at large; not to convey it as something to be understood, but, as being understood, to impress it. SERM. CXIV. [164.B.]

4. The burdens of his own which every man beareth, are his sins. To men bearing the loads of these detestable burdens, and fruitlessly toiling under them, the Lord saith, *Come unto Me, all ye that labour and are heavy laden, and I will refresh you.* How doth He refresh the laden with sins, but by the pardon of sins? The Preacher of the world calleth out as from a height[1] of exalted authority, "Hear, O human race, hear, ye sons of Adam, hear, toilsome and unprofitable race; I see your labour, see ye My gift. I know, ye labour and are heavy laden; and what is more miserable, ye bind destructive burdens on your shoulders; besides this, what is worse, ye ask for burdens to be added to you, not to be taken off." Matt. 11, 28. [1] specula

5. Who of us can in a short time treat of the multiplicity and variety of these burdens? Nevertheless let us mention a few of them, and from these form a judgment of the rest. See that man laden with the load of covetousness, see him under this load sweating, panting, thirsting, and by toiling increasing the load. What art thou looking to, thou covetous one, in embracing thy burden, and by the chains of desire binding an evil load upon thy shoulders? What art thou looking for? what art thou toiling for? what art thou panting after? what art thou lusting for? To satiate covetousness forsooth. O empty desires, and deeds of greatest guilt! art thou looking then to satiate covetousness? It can press thee down, thou canst not satiate it. Or perhaps it is not heavy? Hast thou under this load even lost thy sense of feeling? Is not covetousness heavy? Why then doth she arouse thee from sleep, who sometimes doth not even suffer thee to sleep? And peradventure you have another iii.

SERM. CXIV. [164.B.] burden of sloth with her, and these two most wretched and conflicting burdens are oppressing thee, and tearing thee in pieces. For they do not command concordant, they do not enjoin like things. Sloth says, "Sleep on;" covetousness says, "Rise." Sloth says, "Do not expose yourself to the cold days;" covetousness says, "Brave even tempests on the sea." The one says, "Be quiet;" the other does not suffer thee to have quiet. Her order is not only, "Go forth," but even, "Sail across the sea, seek lands you know not of." Merchandize must be freighted to the Indies; you do not know the Indian's language, but the language of covetousness appears intelligible. You will come unknown to those who know not you; you give, receive, buy, load; through perils you arrived, with perils you return, and when tossed with the tempest in the sea, you cry out, "O God, deliver me." Dost thou not hear Him answering, "Why? Did I send thee? Covetousness bade thee go gain what thou hadst not; I bade thee, without labour give what thou hadst to the poor before thy gate. Covetousness sent thee to the Indies to bring back gold; I placed Christ at thy gate, that from Him thou mightest buy the Kingdom of Heaven. Thou labourest at the bidding of covetousness, at My bidding thou labourest not. We both bade, thou hast not hearkened unto Me; let her whom thou hast obeyed, deliver thee."

iv. 6. How many are bearing these burdens! How many placed under them are calling out now approvingly to me as I am speaking against these very burdens. With burdens they entered here, with burdens they go out; covetous they came in, covetous they go away. I am distressed in speaking against these burdens. If ye call out, lay aside what ye are bearing. Finally, do not listen to me, listen to your General crying out, *Come unto Me, all ye that labour and are heavy laden.* For come ye will not, unless ye leave off to labour. Ye wish to run to Me with heavy burdens, but ye are not able. *Come*, saith He, *unto Me, all ye that labour and are heavy laden, and I will refresh you.* "I give pardon of sins past, I will take away what was oppressing your eyes, I will heal what hurt your shoulders. I will take away burdens indeed, but I will not leave you without burdens: I will take

Mat. 11, 28.

away evil burdens, and impose good." For when He had said, *And I will refresh you;* He added, *Take My yoke upon you.* Desire had subjugated thee to thy curse, let charity subjugate thee to thy saving health. SERM. CXIV. [164.B] v. 29.

7. *Take My yoke upon you, and learn of Me.* If human teaching of what kind soever has been of small account with you, *learn of Me.* Christ the Master calleth, the Only Son of God, the Only Faithful One, the True, the Truth calleth out, *Learn of Me.* What? That *in the beginning was the Word, and the Word was with God, and the Word was God, and all things were made by Him?* Shall we be able to learn this of Him, to construct the world, to fill the Heaven with lights, to order the changes of the day and night, to bid the times and ages run their course, to give productive power to the seeds, to fill the earth with animals? Nothing of all this doth the Heavenly Master bid us learn; these things He doeth as God. But because being God He vouchsafed also to be Man, in that He is God, give ear that thou mayest be created anew; in that He is Man, give ear that thou mayest imitate Him. *Learn*, saith He, *of Me;* not to construct the world, and create natures; nor those other things indeed which He wrought here, as God concealed, manifested as Man; nor doth he say again, "Learn of me to expel fevers from the sick, to put devils to flight, to raise the dead, to command the winds and the waves, to walk upon the waters;" no, He doth not say either, *Learn* this *of Me.* For these things He gave to some of His disciples, to some He gave them not: but this, *Learn of Me,* He saith to all; from this precept let no one excuse himself. *Learn of Me, that I am meek and lowly in heart.* Wherefore dost thou doubt to bear this burden? Is this burden grievous, humility and piety? Is this burden grievous, faith, hope, charity? For these make a man lowly, these make him meek. And see how that thou shalt not be laden, if thou wilt hearken unto Him. *For My yoke is easy, and My burden is light.* What is, *is light.* What if it have a weight, only a less one? avarice more, righteousness less? I would not have you understand it so. This burden is not the weight of one laden, but the wings of one ready to fly. For birds too have the burdens of their wings. And what do we say? They bear John 1, 1. v. Mat. 11, 30.

SERM. CXIV. [164.B] them, and are borne. They bear them on the earth, they are borne by them in the air. If thou shouldest wish to shew mercy to a bird, in the summer especially, and say, "The wings load this wretched little bird," and were to take off this burden; the bird thou hast wished to help, will remain upon the earth. Bear then the wings of peace, receive the wings of charity. This is the burden, thus *shall be fulfilled the Law of Christ.*

vi. 8. The burdens have been distinguished. See now, some covetous person comes in: you know that covetous man, he is standing with thee, and thou art not covetous; but even merciful, thou givest to the poor what thou hast, dost not open thy mouth greedily for that which thou hast not; thou givest ear to the Apostle, saying, *Charge the rich of this world that they be not proud in their conceits, nor trust in the uncertainty of riches, but in the living God, Who giveth us abundantly all things to enjoy; that they be rich in good works, that they distribute easily, that they communicate, that they lay up for themselves a good foundation against the time to come, that they may hold on the True*[1] *Life:* Thou hast heard, acknowledged, learnt, held fast, practised it. Do on what thou art doing, grow not slothful, leave not off. *He that endureth unto the end shall be saved.* Thou hast done a kindness to some man, the man is ungrateful; do not repent that thou hast done the kindness, lest by repenting thou pour out what by pitying thou hast filled: say in thine heart, "he to whom I have done it regardeth it not, He for Whom I have done it doth regard it; for if the man did regard it, if he were not ungrateful, it would be a gain to himself rather than to me. Let me hold fast to God, from Whom what I do is not hid; nor only what I do, but also with what intent I do it; let me look to Him to recompense me Who seeketh no witness of my doings." Such art thou, and it may be among God's people there standeth near thee a covetous plunderer, open-mouthed after other men's goods. Thou knowest him to be such an one, and he is one of the faithful, or rather is called one of the faithful, thou canst not expel him from the Church, thou hast no opening by correction and rebuke to reform him, he will approach to the altar with thee; fear not; *Every man shall bear his own burden.* Remember the

1 Tim. 6, 17. &c. Vulg.

[1] verain Vulg.

Mat. 10, 22.

Apostle, that thou mayest approach with confidence; *Every man shall bear his own burden.* Only let him not say to thee, "Bear it with me." For if thou shouldest wish to share his avariee with him, his burden will not be lessened, but two will be oppressed. Let him then bear his own burden, and thou thine; sinee when thy Lord shook a like burden from off thy shoulders, He put on another, He shook off the burden of desire, He put on that of charity. So then aeeording to his desires every man beareth his own burden, the bad man a bad burden, the good, a good. SERM. CXIV. [164.B.]

9. Turn thyself now to that other preeept also, *Bear ye one another's burdens.* For thou hast Christ's burden, whereby to bear another's burden with him. He is poor, thou art rieh; His burden is poverty; no such burden hast thou. Take heed lest haply when a poor man appeals to thee, thou say, *Every man shall bear his own burden.* Here give ear to the other precept; *Bear ye one another's burdens.* Poverty is not my burden, but it is my brother's burden. Look to it that rieches be not thy greater burden. For thou hast not the burden of poverty, but thou hast the burden of rieches. If you look at it properly, it is a burden. He hath one burden, thou another. Bear with him, and let him bear with thee, that ye may bear one another's burdens. What is the burden of poverty? The having nothing. What is the burden of riches? The having more than is neeessary. Both he is laden, and thou art laden. Bear with him the having nothing, let him bear with thee the having superfluity; that your burdens may be made equal. For if thou givest to the needy, thou dost lessen to him who hath nothing his burden, which was the having nothing; if thou hast given to him, he begins to have; his burden which is called the having nothing is lessened; and he too lessens thy burden, which is ealled the having superfluity. Both of you are walking on God's way in the pilgrimage of this world; thou wast bearing great superfluous wealth[1], and he had none; he hath joined himself to thee, desiring to be thy eompanion; do not negleet, do not despise, do not abandon him. Dost thou not see how much thou art bearing? Give something of it to him who is bearing nothing, and hath nothing, and thou wilt at once vii.

[1] sumtus

SERM. CXIV. [164.B.] assist thy companion, and relieve thyself. The sentence of the Apostle has, to my mind, been sufficiently explained.

10. Let not them sell you smoke who say, "We are holy, we do not bear your burdens, therefore we do not communicate with you." These men bear the greater burdens of division, they bear the greater burdens of rending, the burdens of schism, the burdens of heresy, the burdens of dissension, the burdens of animosity, the burdens of false witness, the burdens of calumnious accusations. These burdens we have tried, and are trying to take off from our brethren's shoulders. They love them, holding them fast to them, they would not have them less, because by these very burdens they have swollen. For, in fact, whoso layeth aside a burden, which he was carrying on his neck, becomes, so it seems, less; but it is weight, not size, that he has laid aside.

11. "But," you will say, "I will have no communication with men's sins." As if I were saying to thee, Come, have communication with other men's sins. I do not say this, I know what the Apostle says; but this I say, that thou shouldest not, because of other men's sins, even if they were truly theirs, and not rather thine own, desert the Lord's flock which is mixed up of sheep and goats; shouldest not leave the Lord's floor, as long as the chaff is in threshing; shouldest not rend asunder the Lord's nets, as long as they are drawing good and bad fish to the shore. "And how," you say, "should I endure him whom I know to be bad?" Would it not be better for thee to endure him, than to cast thyself out? See, how thou mightest endure him: If thou wouldest give heed to the Apostle, saying, *Every man shall bear his own burden;* this sentence would set thee free. For thou wouldest not communicate with him in his covetousness, but wouldest communicate at Christ's Table with him. And what harm would it do to thee, if thou wert to communicate at Christ's Table with him? The Apostle says, *For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself. To himself*, not to thee. If thou art a judge indeed, if thou hast received the power of judging, by the rule of the Church, if he is accused before thee, if he is convicted by true evidence and witnesses,

1 Cor. 11, 29. viii.

restrain, rebuke, excommunicate, degrade him. Let endurance be in such wise awake, that discipline sleep not. SERM. CXIV. [164.B.]

12. "But," say they, "Cæcilianus was condemned[a]." Condemned? By whom? In the first place, in his absence, and then himself innocent by Traditors. These things were brought forward, inserted in the Acts, proved. They endeavoured indeed to weaken the force of truth, and made efforts, to the utmost of their power, to darken its clearness by the clouds of groundless prosecutions. The Lord was at hand to help, His Clearness overcame their clouds. And observe how without knowing it they absolved the Church of the whole world, in whose communion we rejoice, how inconsiderable soever we are in her. It is not ourselves, but her cause that we maintain, defend, assert, in defending the Lord's floor, it is for the Lord's floor I speak. What I am in it, do not thou care. I wait for the *fan*. I would not, I say, thou shouldest care for this; or if thou wilt care, do not care in a contentious spirit, that thou mayest be able to cure thy brother. Cure the chaff, if thou canst; but do not leave the wheat, if thou canst cure the chaff. There is sometimes shaken out of the Lord's floor both chaff, and sometimes even grains of corn, but not far. And there are good workmen, they go round about the floor, and what has been shaken out they drag with certain cleansing instruments, and call it back into the floor, though it be by dragging, though it be by compulsion. The cleansing instruments are these Imperial[1] Laws. Call back, drag the wheat even with the earth, lest for the earth's sake the wheat be lost. "Cæcilianus was condemned," they say. He was condemned once in his absence, thrice acquitted when present. Thus we have answered them; and have briefly admonished these unruly men, as well as we could, by their own conduct, and have said, "Why do you quote against Cæcilianus the Council of seventy Bishops, pronouncing their judgments upon him in his absence? More were pronounced by the Council of the Maximianists against Primianus in his absence." We have said, "Cæcilianus was condemned by the former in his absence, Primianus was condemned by the latter in his

Matt. 3, 12.

[1] mundanæ.

[a] In their 2nd Council, at Cabarsussi. Above 100 Donatist Bishops were present. S. Aug. c. Cresc. iii. 13. see ab. p. 169. n. e.

SERM. CXIV. [164.B.] absence. As they are no prejudice to the absent Primianus, so neither could the others be a prejudice to the absent Cæcilianus."

13. What answer do ye suppose they made in this strait? For what could they say? Which way escape, caught as they were in the nets of truth? In order that they might violently burst these nets, what have they said, in few words, yet absolutely for us? And indeed they said many things, and nearly all for us, as the Acts will shew, which being now on the point of being [1] published you will soon read, Beloved. But in this place I beg you, and beseech you by Christ, that ye hold it fast, repeat it, always have it in your mouth. For there could not be pronounced a shorter, and surer, and clearer sentence for us. What then did he say, when we made this objection, "The seventy are just in the same way no prejudice to Cæcilianus, as the Maximianists are none to Primianus?" Their defendant said: "[2] One cause does not prejudice another cause, nor one person another person." O brief, clear, true answer! For he knew not what he said; but like Caiaphas being High Priest, he prophesied: "One cause does not prejudice another cause, nor one person another person." If one cause does not prejudice another cause, nor one person another person, then every man beareth his own burden. Let him go now and object Cæcilianus against thee; object Cæcilianus not against thee, any individual man, but against the whole world. Which when he does he objects an innocent man against those who are innocent. The Acts will shew it entirely, and most clearly. Cæcilianus was cleared. But suppose that he was not cleared, suppose that he was found guilty; hear thine own words echoed[3] by the whole world, "One cause does not prejudice another cause, nor one person another person." O heretical, incurable, [4] obstinate soul, why, when thou pronouncest sentence against thine own self, dost thou accuse the judge[5]? If I have corrupted him, to give judgment for me; who hath corrupted thee, to condemn thine own self?

[1] proponenda IX.

[2] Indic. Collat. 3. c. 372. (Conc. Labb. t. 2. p. 1442.) John 11, 49.

[3] ab.

[4] animosa.

[5] Marcellinus.

X. 14. Would that they would at length reflect on these things, reflect even at this late hour, with their animosity subsiding, reflect, return to themselves, question themselves, thoroughly examine themselves, answer themselves, for the truth's sake

not fear those to whom so very long they have been vending falsehood. For them they are afraid of offending; they blush at a natural[1] infirmity, and do not blush at the invincible force of truth. Yes, it is this they are afraid of, lest it be said to them, "Why then have ye deceived us? why have ye seduced us? why have ye told us so many wicked and false things?" They should answer, if they feared God, "It was a human fault to err, it is devilish through obstinacy to continue in error. It were indeed better, had we never erred; but at least let us do what is next best, at length amend our error. We deceived, because we had been deceived; we preached what was false, because we gave credit to those who preached what was false." Let them say to their people; "Together have we erred, together let us withdraw from error. We have been your guides to the ditch, ye followed when we led to the ditch, follow now too when we lead to the Church." This they might say: they might say it to indignant, angry ears; but these too might in time lay aside their indignation, might even late love unity.

SERM. CXIV. [164.B.]

[1] humanæ

15. Nevertheless, let us, brethren, be patient toward them. The eyes we are treating are in an inflamed and swollen state. I do not say that we should cease to treat them: but that we should not by insults provoke them to greater bitterness; let us render them a reason with gentleness, not proudly exult in our victory. For *the servant of the Lord ought not to strive*, says the Apostle, *but to be gentle unto all men, apt to teach, patient, in modesty*[2] *rebuking those who oppose themselves; if God peradventure may give them repentance, and they may recover themselves out of the snares of the devil, by whom they are held captive at his will.* Bear then with patience, if ye are whole bear with patience, in proportion as ye are whole. For who is perfectly whole? *When the Righteous King shall sit on His Throne, who shall boast that he hath a clean heart, or who shall boast that he is clean from sin?* Therefore as long as we are such, this owe we to ourselves, to bear one another's burdens. Let us turn to the Lord, &c.

2 Tim. 2,24-26.

[2] modestia Vulg.

Prov. 20, 8. 9. Sept.

SERMON CXV. [CLXV. BEN.]

On the words of the Apostle, Ephes. iii. "I desire you not to be enfeebled in my tribulations for you, which is your glory, &c." And concerning Grace and free-will against the Pelagians.

Delivered in the Basilica Majorum.

SERM. CXV. [165. B.] i.

1. WE have heard the Apostle, we have heard the Psalm, we have heard the Gospel; all the divine lessons sound the same note, that we should place our hope not in ourselves, but in the Lord. *I desire*, saith the Apostle, *you not to be enfeebled in my tribulations for you, which is your glory. I desire you*, saith he, *not to be enfeebled*, that is, that ye be not weakened, when ye hear that I am suffering tribulation for you; for this is your glory. He desires them then, that they would not be enfeebled; which he would not do, did he not wish to stir up their will. For if they were to say, "Why dost thou desire us to do what we have not in our power to do?" would they not seem to have returned him a fitting answer? And yet the Apostle, if he did not know that there was in them a consent of their own will, wherein they too might themselves do something, would not say, *I desire*. And if he were to say, "I enjoin," unless he knew that they could bring their will to bear on his injunction, this word would proceed out of his mouth in vain. But again, as he knew that man's will without God's help is weak, he not only (that they might not say, "We have no free choice of will") said, *I desire:* but also (that they might not say, "The free choice of the will is sufficient for us,") see what he added, *For this cause.* For what cause, but that which he had expressed above, *I desire you not to be enfeebled in my tribulations for you, which is your glory?* Because then ye have the free choice of the will, *I desire.* But because the free choice of the will is not sufficient for you to fulfil what I desire, *For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of Whom all* [1] *paternity in Heaven and earth is named, That He would grant you.* What, *grant you?* I pray He would grant you, what I desire of you. For I desire of you, because of the

Ephes. 3, 13.

v. 14.

v. 15.

[1] πατριὰ v. 16.

free choice of the will; I pray that He would grant you, because of the aid of His Majesty. SERM. CXV. [165.B.]

2. But we are anticipating the Apostle's words. Peradventure you who do not retain in your memory the text of this same lesson are still waiting to hear, whether in real truth the Apostle does for this cause bow the knees unto the Father for them, that He would grant them what he had said to them, *I desire.* Remember then what he desired of them. *I desire you not to be enfeebled in my tribulations for you:* this he desires of them. Now see what he desires for them; *I bow my knees unto the Father of our Lord Jesus Christ, that He would grant unto you, according to the riches of His glory, to be strengthened with power.* What else is this, but not to be enfeebled? *To be strengthened,* he says, *with power by His Spirit.* This is the Spirit of grace. Observe what he desires. He desires of God, what he requires of men; because, that God may be willing to give, thou oughtest also to accommodate thy will to receive. How dost thou wish to receive the grace of the Divine Goodness, when thou dost not open the lap[1] of the will? *Would grant you,* he says. For ye have not, unless He grant you. *Would grant you to be strengthened with power by His Spirit.* For if He shall grant you to be strengthened with power, thereby He will grant you not to be enfeebled. *In the inner man. That Christ may dwell in your hearts by faith.* Would grant you all this. *That being rooted and grounded in love, ye may be able to comprehend with all saints.* Comprehend what? *Would grant you to be strengthened with power by His Spirit, and that Christ may dwell in your inner man by faith, and* that so *being rooted and grounded in love, ye may be able to comprehend with all saints:* what? *what is the breadth, length, height, and depth.* Height indeed (altitudo) in the Latin language signifies both; both that which is aloft hath the name of height; and that which is in the depth below, hath the name of height. Therefore the interpreter answered well with reference to that which is aloft upwards, in using the word "height;" to that which is far downwards, in using the word "depth." ii.

[1] sinum

v. 17.

v. 18.

3. I will explain then, my brethren, to you what this is. iii.

SERM. CXV. [165.B.] If perchance it is easier to any one, what then? because I have too little ability to comprehend, or give expression to these four things which the Apostle mentions, *the breadth, length, height, and depth*, shall I pass on from this? Or shall I haply knock, and be aided by your prayers that I may bring forward something healthful for you? Why roamest thou in heart, Christian man, through the width of the earth, the length of times, the height of heaven, the depth of the abyss? When shalt thou take in all this either in mind or body? When, that is, either by the thought, or by the sight of the eyes of the flesh, shalt thou take in all this? Hear the Apostle himself saying to thee; *But God forbid that I should glory, save in the Cross of our Lord Jesus Christ.* Let us too glory in It, even because we rest upon It. Let us all glory in It, my good brethren, let us glory in It. There peradventure shall we find both the *width, and length, and height, and depth.* For by these words of the Apostle is the Cross, so to say, set up before our eyes. For It hath *the width*, in which the Hands are fixed; It hath *the length* in the beam which reaches thence to the ground; It hath *the height* again in that, which from the same transverse beam, in which the Hands are fixed, juts a little above it, where the Head of the Crucified is placed; and It hath *the depth*, this it is which is fastened in the ground, and is not seen. See ye here a great mystery[1]. From that depth which thou seest not, riseth all that thou dost see.

Gal. 6, 14.

iv.

[1] sacramentum

4. Where then is *the width?* Betake thyself to the life and conversation of the Saints, who say, *God forbid that I should glory, save in the Cross of our Lord Jesus Christ.* In their conversation we find *the width* of charity; on which the same Apostle admonisheth them, saying, *Be ye widened, draw not the yoke with unbelievers.* And because he himself was wide, who was exhorting them to width, hear what he says: *O ye Corinthians, our mouth is open unto you; our heart is widened.* Charity then, which alone worketh good works, is *the width.* The width bringeth it to pass, that *God loveth a cheerful giver.* For if he be contracted, he will give in sadness; if he shall give in sadness, what he shall give is lost. Need then is there of the width of charity, that what-

2 Cor. 6, 13. 14.

Ibid. v. 11.

2 Cor. 9, 7.

soever good thou doest may not be lost. But forasmuch as the Lord saith, *When iniquity shall abound, the charity of many shall wax cold;* give me *the length* also; what is *the length? He that persevereth to the end shall be saved.* This is the length of the Cross, where the whole body is stretched; where, in a manner, it stands upright, in which standing is perseverance marked. If then thou who gloriest in the Cross, seekest to have *the width* of the Cross; have the power of doing good works. If thou wouldest have *the length* of the Cross; have the long-suffering of perseverance. But if thou wouldest have *the height* of the Cross; acquaint thyself with what it is thou hearest and where thou hearest, "Up with the heart." What is, "Up with the heart?" There hope, there love; thence seek strength, there wait for the reward. For if thou doest good works, and givest cheerfully, thou seemest to have *the width*. If thou shalt persevere in the same good works unto the end, thou seemest to have *the length*. But if thou doest not all these things for the heavenly reward's sake, thou wilt not have *the height;* and so there shall be no more either *the width*, or *the length*. For what is to have *the height*, but to think of God, to love God, and to love God Himself for His Own sake, our Helper, God our Spectator, God our Crowner, God the Bestower of the reward, in a word to account Himself our Reward, to look for nothing else from Him but Himself? If thou dost love, love freely; if thou lovest truly, let Him Whom thou lovest be thy Reward. What! are all things prized by thee, and is He Who made all things of small account?

SERM. CXV. [165.B.] Mat.24, 12. Mat.10, 22.

5. That we may be able to do all this, the Apostle bowed his knees for us, to this end doubtless that it may be granted to us. For the Gospel also alarms us: *For unto you it hath been given to know the mystery of the Kingdom, but to them it hath not been given. For whosoever hath, to him shall be given.* Now who hath to whom shall be given, but he to whom it hath been given? *But whosoever hath not, from him shall be taken away even that he hath.* Now who hath not, but he to whom it hath not been given? Wherefore then hath it been given to one, and not given to the other? I am not slow to say, this is *the depth* of the Cross.

Mat.13, 11.&12.

v.

SERM. CXV. [165.B.] From some depth of God's judgments, which we cannot search through and explore, proceedeth all that we can do. From some depth, I say, of God's judgments, which as being inscrutable we cannot explore, we have not the power to search through, proceedeth all that we can do. What I can do I see; whence I can do, I do not see; except that this too I see so far, that I know it is of God. But why this man, and not that; is too much for me, it is an abyss, it is *the depth* of the Cross; I can in admiration cry out, in disputation I cannot explain. What can I cry out from this depth?

Ps.92,5. *O Lord, how great are Thy Works.* The Gentiles are enlightened, the Jews are blinded. Some little ones are washed in the Sacrament of Baptism, and some little ones are left in the death of the first man. *O Lord, how great are Thy Works, Thy Thoughts are exceeding deep.* And it goes on: *An*

v. 6. *unwise man doth not know, and a fool doth not understand this.* What doth not the fool and the unwise understand? That it is even deep. For if the foolish man doth not understand, and the wise doth understand, it is not exceeding deep. But if the wise man understandeth that it is deep, the fool doth not understand that it is even deep.

6. Therefore many seeking to give an account of this depth, have gone away into idle tales of vanity. Some have said, that souls sin above in Heaven, and according to their sins are sent into bodies for their deserts, and shut up therein as in meet prisons. They have gone after their own cogitations; in wishing to dispute of the depth of God, they have sunk into the depth. For the Apostle wishing to set forth the value of grace hath met them, and hath made choice of

Rom. 9, 11. those twins in Rebecca's womb, and saith, *For when they were not yet born, neither had done any good or evil.* See how he hath taken away from vain men the idle fancies of the abode of souls before the body in heaven. For if they have had any abiding already there, they have already done some good or evil, and for their deserts have been thrust down into earthly bodies. If we so think, let us contradict the Apostle, who hath said, *When they were not yet born, nor had done any good or evil.* But this, because by reason of the Apostle's plain declaration the catholic faith rejects it, that souls first live and abide in heaven, and there acquire

the earnings of the bodies they are to receive, these novel teachers[1] now do not dare to say. SERM. CXV. [165.B.]

7. But what do they say? Some of them (as we have heard) reason thus: "Undoubtedly," they say, "all men die according to their deserts, in that they have sinned: for there would be no death, unless it came from sin." Most excellently indeed and truly said, "There would be no death, unless it came from sin." But I, when I hear this, commend it because I have my eye on that first death, and the sin of that first man. For I hear the Apostle; *As in Adam all die, even so in Christ shall all be made alive. By one man sin entered into the world, and death by sin; and so death passed upon all men, in whom all have sinned.* For all men were one. Do I hear you say that the death of man is from sin in this sense? "No," says he. What do you say? "God now createth every man immortal." Marvellous novelty! What do you say? "Yes," says he, "God createth every man immortal." Why then do little infants die? For were I to say, Why do grown men die; you would tell me, "They have sinned." Therefore I will not argue about the death of older people; I will cite the infancy of babes as a witness against you. They speak not, and they convict: they are silent, and prove what I am saying. Lo, infants are of course in their own doings innocent, having nothing with them save what they have derived from the first man; to whom the grace of Christ is therefore necessary, that in Christ they may be made alive, who are dead in Adam; that forasmuch as they are defiled in their first birth, they may by their second birth be cleansed. These then will I cite as witnesses. Answer me, Why do they die, if all men are born immortal, and die because they sin? What think you could be said? What ears can bear it? "They too have sinned." Where have they sinned? I ask you, when have they sinned? how have they sinned? They know not what good and evil is. Do they acquire sin, who are not capable of a precept? Prove to me that infants are sinners: prove to me what you have said—in truth because you have forgotten what you were—the sins of infants. What because they weep, do they sin? because by the instincts[2] of dumb animals as it were, they repel annoyances, receive pleasures,

[1] Pelagians vi.

1 Cor. 15, 22.

Rom. 5, 12.

[2] motibus

Serm. CXV. [165.B.] do they therefore sin? If these instincts are sins, they become greater sinners in baptism; in that when they are baptized, they struggle most vehemently. Why is not sin imputed to them in such great struggling, but because there is as yet no power of the will?

8. But I say more: These, for that they are born, as you imagine, have sinned. For if they did not sin, you say, they would not die. What do you say of those who die in the womb? What a strait! "These too," says he, "have sinned, therefore they die." Dost thou lie, or art thou deceived? The Apostle contradicts you, *When they were not yet born,* Rom. 9, 11. *neither had done any good or evil.* I give ear to the Apostle rather than to thee; I believe the Apostle rather than thee. *When they were not yet born, neither had done any good or evil.* Now if you gainsay this testimony, away with you rather to those strange vagaries, and say, "They sinned in heaven, and are cast down into bodies from thence." "I will not say so," says he. Why not? "Because the Apostle says, *When they were not yet born, neither had done any good or evil.*" If then thou dost not accuse them in Heaven, wherefore accusest thou them in the womb? To both cases the Apostle answers, both answers them who say, "They sinned in Heaven;" and those who say, "They sinned in the womb," because to both cases those words which he says apply with force, "Before they were born, they had done neither good or evil." Why then do they die? On this point too shall I give ear to thee, and not rather to the Teacher of the nations?

vii. 9. Tell me, Apostle Paul, wherefore do they die? *By one* Rom. 5, 12. *man sin entered into the world, and death by sin; and so death passed upon all men, in whom all have sinned.* Lo, the first man made the whole mass subject to condemnation; let Him come, let our Lord come, The Second Man; let Him come, let Him come; let Him come by another way, by a Virgin come; let The Living come, let Him find the dead; let Him die, that He may succour the dying, translate the dead to life, redeem the dead from death, preserve life in death, kill death by Death. This is the only grace for infants, the only grace for those of older years; the only grace which delivers the small with the great.

Why this one, and not that; why not this and that; I would not thou shouldest enquire of me. I am a man: I consider *the depth* of the Cross, I do not penetrate it; I stand in awe, I do not search it out. *His judgments are inscrutable, His ways untraceable.* I am a man, thou art a man; he was a man who said, *O man, who art thou that repliest against God?* It was a man who said it, to man he said it. Let man give ear, lest man be lost, for whose sake God was made Man. In this *depth* of the Cross then, in this so great obscurity of the subject, let us hold to what we have just chanted; let us not presume on our own strength, let us not in this question arrogate aught to the powers of our poor wit; let us repeat the Psalm, with the Psalm let us say, *Be merciful unto me, O God, be merciful unto me.* Why? Because I have any excellence whereby to purchase thy favour? No. Why? Because I bear about me a power of will, whereby desert of mine may precede Thy grace? No. But why? *Because my soul trusteth in Thee.* Great science is this trust. Let us turn to the Lord, &c.

SERM. CXV. [165.B.]

Rom. 11, 33.

Rom. 9, 20.

Ps. 57, 1.

SERMON CXVI. [CLXVI. BEN.]

On the words of the Apostle, Ephes. iv. "Putting away lying, speak ye the truth;" and of the 116th Psalm, "Every man is a liar."

1. THAT this sentence, which the Apostle spake, *Putting away lying, speak ye the truth*, is not contrary to that declaration which is made in the Psalm, *Every man is a liar*, I will, if the Lord grant me understanding, briefly explain. What then is, *Putting away lying, speak ye the truth?* and, *Every man is a liar?* Doth God by the Apostle enjoin things impossible? No. What then doth He enjoin? I venture to say; and do ye receive what I say without cavilling, seeing that I say it at myself too: God enjoineth this, that we be not men. For were I to say, God enjoineth that ye be not men, ye might haply receive it with bitterness; and therefore I have joined myself with you, that no one may be angry.

1. Ephes. 4, 25. Ps. 116, 11.

SERM. CXVI. [166.B.] ii.

2. For I say more to you, holy brethren: we find that the Apostle has brought it as a charge against men, that they are men; for he has said this to men in reproof. Just as we in anger say to any one, "You are a beast;" so he correcting them with the scourge of the Lord's discipline, objected it against men that they were men. What did he wish them to become, against whom it was a charge that they were men? *For whereas there is among you*, says he, *envying and strife; are ye not carnal, and walk according to man? For when one saith, I am of Paul, and another, I of Apollos; are ye not men*[1]? In reproof and chiding he says, *Are ye not men?* What then did he wish them to become, but that which is expressed in the Psalm, *I have said, Ye are Gods, and the children of the Most High?* This indeed God said; for to this He calleth. But what doth He subjoin? *But ye shall die like men, and fall like one of the princes.* Here too a reproach is cast, when it is said, *But ye shall die like men.* For Adam was man, and not the son of man: whereas Christ is The Son of Man, and God. The old man, that is, Adam, is concerned[2] with lying; the New Man, the Son of Man, that is, Christ God, with truth. If thou puttest away lying, put off Adam; if thou speakest truth, put on Christ; and thou shalt find no contrariety in what has now been brought before you in the Scriptures. For it is in his admonition that the old man must be put off, and the new put on, that the Apostle says, *Putting away lying, speak the truth;* and the Psalm admonished and bewailed those, who being unwilling to put off Adam, and put on Christ, desired not to be new men, but merely men; such as they to whom it is said, *Are ye not men?* And on you falls that which is spoken, *Every man is a liar.*

1 Cor. 3, 3. 4.

1 Vulg.

Ps. 82, 6.

v. 7.

2 pertinet.

iii.

3. If thou wouldest be *a man*, thou wilt be *a liar*. Be not minded to be a man, and thou wilt not be a liar. Put on Christ, and thou wilt be true; that the words which thou shalt speak may not be thine, as if thine own, and originated by thee, but the Truth's, enlightening and illuminating thee. For if thou shalt be deprived of the Light, thou shalt remain in thine own darkness, and shalt not be able to speak aught but lies. For the Lord saith Himself, *Whoso speaketh a lie, speaketh of his own;* because, *every man*

John 8, 44.

is a liar. Whoso then speaketh the truth, speaketh not of his own, but of God's. Not indeed in such sense, as that we should say he speaketh what is another's; for they become his own, when he loves what he receives, and renders thanks to Him Who gave. For if the enlightening of the Truth be taken away from a man, he will abide stripped as it were of the robe of light, and will not have the power to speak aught but lies. For this will remain in him, which is written in the Psalm, *Every man is a liar.* SERM. CXVI. [166.B.]

iv. 4. There is no ground then whereon any should cavil, and say to me, "I must lie, seeing that I am man." For I would say to him too most confidently, Be not minded to be man, that thou mayest not lie. "Shall I then," says he, "not be man?" No, assuredly. For to this hast thou been called, that thou mayest not be man, by Him, Who for thy sake was made Man. Be not angry. For this, "that thou mayest not be man," is not said to thee in such sense as that thou shouldest be a beast; but so as that thou shouldest be of the number of those, *to whom God hath given power to become the sons of God.* For God wisheth to make thee a God; not by nature, as He is Whom He hath begotten; but by His Gift and Adoption. For as He by His Humanity was made partaker of thy mortality; so by thy exaltation doth He make thee partaker of His Immortality. Render thanks then, and embrace what hath been given, that thou mayest attain[1] to the enjoyment to which thou hast been called. Be not Adam, and thou shalt not be *man.* If not *man*, then not a liar; for *every man is a liar.* And when thou shalt have begun not to lie, attribute it not to thyself, nor be puffed up, as though it were of thine own; lest as it were a lamp which is lighted at some other fire, thou be extinguished by the wind of pride, and remain again in thine own lie. Do not lie then, Brethren. For aforetime ye were old men: ye came to the grace of God, ye were made new men. Lying appertains to Adam, Truth to Christ. *Putting away lying*, then, *speak the truth*, that this mortal flesh too which as yet ye have from Adam, by the newness of the Spirit going before, may itself attain to renewing and change in the time of its resurrection; and so the whole man deified may inhere in the Eternal and Unchangeable Truth. John 1, 12.

[1] merearis

SERMON CXVII. [CLXVII. Ben.]

On the words of the Apostle, Ephes. v. "See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

Serm. CXVII. [167.B.]

1. Ye heard the Apostle, when he was being read; yea rather we all heard him, saying to us, *See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.* Two things, Brethren, make evil days, malice and misery. By the malice and misery of men evil days are passed. But these days, as far as the spaces of the hours are concerned, are regular; they follow one after another, they make up time; the sun rises, the sun sets, the times pass on. To whom are these times troublesome, if men are not troublesome to themselves? Two things then, as I have said, make evil days, the misery of men, and the malice of men. Now the misery of men is common to all; malice ought not to be common to all. For from the time that Adam fell, and was driven out of paradise, there have been none but evil days. Let us ask these children, who are just born, why they begin with crying, who have equally the power to laugh. He is just born, and he cries at once; after I know not how many days he laughs. When he cried at his birth, he was the prophet of his own distress; for tears are the witnesses of misery. He does not yet speak, and he already prophesies. What does he prophesy? That he is to be in trouble, or in fear. Though he should live a good life, and be a righteous man, at least, as placed in the midst of temptation, he will always be in fear.

i. Ephes. 5,15.16.

ii. 2 Tim. 3, 12.

2. What says the Apostle? *All that will live godly in Christ Jesus shall suffer persecution.* Lo, because the days are evil, without persecution the righteous here cannot live. They who live among the wicked suffer persecution. All the wicked persecute the good, not with sword, and stones, but by their life and conversation. Did any one persecute holy Lot in Sodom? No one shewed him any violence; and

yet he was living among the ungodly, and among the unclean, proud, blasphemers, he suffered persecution, not by bodily[1] violence, but by the sight of the wicked. Whosoever thou art that now hearest me, and art not yet living godly in Christ, begin to *live godly in Christ*, and you shall prove what I say. Again, the Apostle, when he was recounting his perils, says, *In perils in the sea, in perils in the rivers, in perils in the wilderness, in perils among robbers, in perils among false brethren.* All the other perils may cease, *perils from false brethren* can never cease even unto the end of the world. SERM. CXVII. [167.B.] [1] vapulando 2 Cor. 11, 26.

3. Let us *redeem the time; because the days are evil.* Ye are waiting haply to know from me, what it is to *redeem the time.* I am about to say what few give ear to, few bear, few attempt, few practise; yet say it I will, since these few who will give ear to me, are living among the wicked. This is, to *redeem the time*, when any one institutes a suit against thee, lose something, that thou mayest give thy time to God, not to litigation. Lose then; out of that thou losest, is the price of time. When thou goest forth indeed for thy necessities to the market, thou dost give money, and buy thyself bread, or wine, or oil, or wood, or some household goods; thou dost give and receive, thou dost lose something, and get something, this is to buy. For if thou dost lose nothing, and hast what thou hadst not before; thou hast either found or received a gift, or acquired by inheritance. But when thou dost lose something to have something, then thou dost buy; what thou hast, has been bought, what thou losest, is the price. As then thou losest money, to buy thee something; so lose money, to buy thee rest. Lo, this is to *redeem time.*

4. There is a well-known Phœnician[2] proverb, which I will indeed give you in Latin, because ye do not all understand Phœnician. For there is an old Phœnician proverb: "The plague looks for a piece of money, give it two, and let it take[3] itself off." Does not this proverb seem to be derived from the Gospel? For what else than, *Redeeming the time*, said the Lord, when He said, *If any one will contend with thee in judgment, and take away thy coat, let go thy cloke also unto him?* He wishes to *contend with thee in judgment, and take away thy coat*, wishes to call thee iii. [2] Punicum [3] ducatse Matt. 5, 40.

SERM. CXVII. [167.B.] away by litigation from thy God; thou wilt have no quiet of heart, thou wilt have nō tranquillity of mind, thou wilt be thrown[1] into confusion in thy thoughts, be irritated against this thine adversary. Lo, thou hast lost the time. How much better then is it to lose money, and *redeem the time?* My brethren, if in your causes and affairs, when they come to us to be judged, I bid a Christian man lose something of his own for *redeeming the time;* with how much greater care and confidence ought I to bid him to restore what is another's? For I am giving audience to two men, Christians both. Already, that trickster[2], who wishes to institute a suit against the other, and to take somewhat from him at least by way of composition, is rejoicing at these words. "The Apostle has said, *Redeeming the time, because the days are evil.* I will therefore bring a vexatious[3] suit against that Christian, whether he will or no, he will give me something to *redeem the time*, because he will give ear to the Bishop." Tell me, if I must say to him, "Lose something, that thou mayest be quiet;" shall I not say to thee, "Trickster, abandoned one, child of the devil, why dost thou go about to rob the property of others. Thou hast no good plea, yet art thou full of vexatious accusation." If then I shall say to him, "Give him something, that he may desist from his vexatious action;" where shalt thou be, who shalt have the money from this vexatious action? He who to avoid thy injustice redeemeth the time from thee, beareth with evil days here; but thou who art feeding on unjust prosecutions, here shalt have evil days, and after these shalt have worse in the day of judgment. But this haply thou dost laugh at, because thou art plundering money. Laugh, laugh on, and despise; let me deal out, He will come to exact an account.

[1] everteris

[2] calumniosus

[3] calumniam

SERMON CXVIII. [CLXVIII. BEN.]

On the words of the Apostle, Ephes. vi. "Peace to the brethren and love with faith." Or on the grace of God, according to the confession and doctrine of the vessel of election, that faith is a gift of God's mercy.

i. 1. BY the lessons, canticles, and divine sermons, and, which is the principal thing, by His grace may the Lord

edify your hearts; that the truth which ye hear, ye may not hear unto judgment, but unto reward. He will do this, since He Who hath promised, is able also to perform. Thus Abraham believed, *giving glory to God*, simply and *most fully believing, that what He had promised He was able also to perform.* Our great rejoicing, He promised us to Abraham; *we are the children of the promise.* For when it was said to Abraham, *In thy seed shall all nations be blessed*, we were promised. He then hath made us children of the faith of Abraham, Who is able to perform what He hath promised. Let no one say, "I have performed it." For God doth not promise, and thou performest. But it may be rightly said, that what thou promisest, God performeth. For thou art infirm, thou art not almighty. When then thou dost promise, unless God performeth, thy promise is vain. But God's promise dependeth not on thee, but on Him. "But," you say, "I have believed." I grant it, you say true: thou hast believed, but thou didst not give thyself faith. And whereby hast thou believed, but by faith? Faith is the gift of God in thee.

SERM. CXVIII. [168.B.]

Rom. 4, 20. &c.

Gal. 4, 28. Gen. 22, 18.

ii.

2. Hear the Apostle himself the disputant of faith, and the great defender of grace; hear him saying, *Peace to the brethren, and love with faith.* These great things hath he named, *peace, love, faith.* He began at the end, ended at the beginning. For the beginning is in faith, the end in peace. For whereby we believe, this is faith. But it must be the faith of Christians, not of devils. For as the Apostle James says, *The devils also believe, and tremble.* Even the devils said to Christ, *Thou art the Son of God.* The devils confessed what men did not believe. They trembled, men killed. For what! because the devils said, *Thou art the Son of God, we know Who Thou art;* shall they therefore reign with the Son of God? God forbid! The faith of devils then must be distinguished from the faith of saints. Must be certainly distinguished with care and watchfulness. For Peter also said this to the Lord, Who asked Him, *Whom say ye that I am? Thou art the Christ, the Son of the Living God.* And the Lord said, *Blessed art thou, Simon Barjona.* O Lord, the devils also said this unto Thee; why are not they blessed? Why? Because the devils said it in

Ephes. 6, 23.

Jam. 2, 19.

Mark 1, 24;3, 11.

Mat. 16, 15. &c.

SERM. CXVIII. [168.B.] fear, Peter in love. Therefore the beginning is from faith. But what kind of faith? That which the Apostle hath defined, *Neither circumcision availeth any thing, nor uncircumcision, but faith.* Say what faith? *Which worketh by love.* This *faith which worketh by love* the devils have not; but only the servants of God, only the Saints of God, only the children of Abraham by faith, only the children of love, the children of the Promise; therefore is it said, *and love.* These three things were mentioned by the Apostle, *Peace to the brethren, and love with faith. Peace to the brethren.* Whence is *peace? And love.* Whence is *love? With faith.* For if thou believest not, thou dost not love. Therefore said the Apostle, beginning thus from the end, and coming to the beginning; *Peace, love, with faith.* Let us say, Faith, love, peace. Believe, love, reign. For if thou believest, and dost not love; thou hast not hitherto distinguished thy faith from those who trembled and said, *We know Who Thou art, the Son of God.* Therefore do thou love; for *love with faith*, itself bringeth thee safe unto peace.

Gal. 5, 6.

Mark 1, 24; & 3, 11.

iii. What peace? True peace, plenary peace, solid peace, secure peace; where no plague is, no enemy. This peace is the end of all good desires. *Love with faith:* and if thou sayest it thus, thou sayest well, "Faith with love."

3. Great blessings then did the Apostle recount, *Peace to the brethren, and love with faith;* great blessings. But let him say, whence these blessings are? whence are they, of ourselves, or of God? If thou sayest, "of ourselves;" thou gloriest in thyself, not in God. But if thou hast learned what this same Apostle also says, *That he that glorieth, should glory in the Lord;* confess that *peace, love, with faith*, come not to thee save from God. But you answer me; "This you say, prove what you say." I will: I will call the Apostle himself as a witness. Lo, ye have it: the Apostle has said, *Peace to the brethren, and love with faith.* He hath also said. What hath he said? See, he goes on, *Peace to the brethren, and love with faith from God our Father and the Lord Jesus Christ. What then hast thou that thou hast not received. Now if thou hast received it, why dost thou glory, as if thou hadst not received it?* For if Abraham gloried, he gloried in faith. What is plenary and perfect

DeGrat. et libero arb. c. xviii.(al. 37 to 40.)

1 Cor. 1, 31.

1 Cor. 4, 7.

faith? That which believeth that all our good things, and faith itself, are of God. Again the Apostle says, *I obtained mercy.* What a confession! He does not say, "I obtained mercy, because I was faithful;" but, *I obtained mercy, that I might be faithful.* 1 Cor. 7, 25.

SERM. CXVIII. [168.B.]

4. Let us come to his beginnings, let us see Saul in his violence, let us behold him in his fury, let us behold him breathing out hatred, and athirst for blood. Let us behold him, Brethren, a wondrous spectacle. Lo, after the death of Stephen, after the pouring out of the blood of God's witness by stoning, when he kept the clothes of them that stoned him, so that he even stoned him by their hands, then were the brethren dispersed abroad, who had been gathered together at Jerusalem; and he in his rage, who thought it a little matter to have seen and shed the blood of Stephen, received letters from the Chief of the Priests that he might go to Damascus, and bring whatever Christians he might find there, bound. And he went on his way. This was Paul's way, whose way Christ yet was not; still Saul, not yet Paul. He went on his way. What had he in his heart? What, but evil? Shew me his merits. If you look for merits, they are those of damnation, not deliverance. He was going on his way then to exercise his rage on the members of Christ, he was going to shed blood, he was going a wolf, the future shepherd: thus was he going on his way. For he could not go in any other mind after those designs for which he was going. And when he is walking thus, meditating, breathing out slaughter; when anger is guiding his feet, hatred setting his limbs in motion, whilst he is going on his way and walking, obeying cruelty as its slave; then, lo, a voice from heaven, *Saul, Saul, why persecutest thou Me?* See, why he said, *I obtained mercy that I might be faithful.* He was an unbeliever; much more, he was cruel in this unbelief; but he *obtained mercy that he might be faithful.* What wilt thou say to God, who saith, "I will this?" What, Lord, him who hath done so much evil, who was desiring still to do so much evil against Thy Saints, dost Thou deem him worthy of such mercy? "I will this." *Is thine eye evil, because I am good?* iv. Acts 7, 58. Acts 9. Acts 9, 4. 1 Cor. 7, 25. Mat. 20, 15.

5. Have faith, but that ye may have faith, pray in faith. v.

SERM. CXVIII. [168.B.] But pray in faith ye could not, unless ye had faith. For nothing prayeth, save faith. For *how shall they call on Him, in Whom they have not believed? or how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? or how shall they preach if they be not sent?* Therefore speak we, because we have been sent. Give ear to us, give ear to Him by us. One will say then, "We call on God, that He would grant to us to persevere in the good we have, and would add the good we have not. Faith which prayeth then hath gone before. How[1] say you 'God giveth all?' For that He might give to me, I prayed; that I might pray, I first believed. Therefore that I believed I gave myself, and God gave what in belief I prayed for." Let this difficulty be solved, for it is no slight one. I see that thou sayest this, that thou hast first given something to God, that He might give the rest to thee. For thou hast given to Him thy faith, and thy prayer. Where then is that which the Apostle says, *For who hath known the mind of the Lord, or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again?* See what sort of person thou wouldest be. Hast thou then first given to God, and given that which God gave not thee? Hast thou found wherewith to give? O beggar man, whence hadst thou it? Hadst thou then wherewith to give any thing? *For what hast thou, which thou hast not received?* Of what is God's then givest thou to God; of that which He hath given thee, He receiveth from thee. For thy beggary, had He not first given, would have remained most empty.

Rom. 10, 14.

[1] certe de Grat. et libero arb. c. xiv. (al. 27, 28.)

Rom. 11, 34. 35.

6. Hear ye whereby ye may more clearly prove this. Lo, 'ye have received because ye have believed:' what say we of those who have not yet believed, such as was Saul, when he had not yet believed? But he received that he might believe: after that he believed in Christ, then he began to call on Christ. From Him he received, that he might believe, and by believing call on Him, by calling on Him might receive all other things. What think we, Brethren? Before Saul believed, did they who already believed, pray for him, or did they not pray? Let it be told me, if they did not pray for him, wherefore said Stephen, *Lord, lay not this sin to*

vi.

Acts 7, 60.

their charge? Yes, prayer was made both for him, and for the other unbelievers, that they might believe. Lo, they had not faith as yet, and by the prayer of the faithful they received faith. They had nothing yet to offer to God; because they had not yet *obtained mercy, that they might be faithful.* Again, after that this Saul was converted, by one Voice struck down, and raised up, struck down the persecutor, raised up the preacher; after that he began *to preach the faith, which once he laid waste,* what said he of himself? *But I was unknown by face unto the churches of Judæa, which are in Christ; but they heard only, that he which persecuted us in times past, now preacheth the faith, which once he laid waste; and they magnified God in me.* Did he say, "And they magnified me in me." "Nay, in me who now preached the faith, which once I laid waste, they magnified not me, but God." It was He then Who brought it to pass, that having laid aside the old robe, tattered by sins, bloody by murders, that having laid aside this old robe, Saul should receive the robe of humility, and be made of Saul, Paul.

SERM. CXVIII. [168.B.]

Gal. 1, 22. 23. 24.

7. What is Paul? The least. *For I am the least of the Apostles.* Lo, what Paul is. For Paul is in Latin, little. We speak thus, when we say, I will see thee, *post paulum,* I will do it, *paulo post.* What is, *paulo post?* A little after; *post paulum,* after a little while. Why then is he Paul? Because little. Little, because the last. *For,* saith he, *I am the last of the Apostles, that am not worthy to be called an Apostle, because I persecuted the Church of God.* Thou sayest well: by Whom thou didst worthily deserve[1] to be damned, from Him hast thou received whereby to deserve[2] to be crowned? From Whom hast thou received whereby to deserve to be crowned? Would ye hear from Whom he received it? Hear not me, hear him himself: *I am not worthy,* saith he, *to be called an Apostle, because I persecuted the Church of God; but by the grace of God I am what I am.* What thou wast then, thou wast by thine own iniquity; what thou art, thou art by the grace of God. *And His grace,* saith he, *in me was not in vain.* Lo, *he preacheth the faith, which once he laid waste;* neither was this grace in vain in him, who saith, *Was not in vain in me, but I laboured more than they all.* Take heed, thou hast begun

vii. 1 Cor. 15, 9.

[1] debuisti
[2] debeas

1 Cor. 15, 9. 10.

SERM. CXVIII. [168. B.] to uplift thyself. Where art thou, Paul? Thou wast, [1]remember, little. *I laboured more than they all.* Tell me, whence. *For what hast thou that thou didst not receive?* He forthwith looked back; and when he had said, *I laboured more than they all;* he was amazed, so to say, at his own words; and immediately subjoined himself, the lowly Paul, *Yet not I, but the grace of God with me.*

[1] certè

1 Cor. 4, 7.

1 Cor. 15, 10.

8. Therefore, my Brethren, that ye should know that faith also comes to us from the Lord God, ye pray for them who have not yet believed. If any one peradventure have a friend that believeth not, I advise him to pray for him. Is it indeed needful for me to advise him? A husband is a Christian, a wife an unbeliever; doth not he pray for his wife, that she may believe? A wife is a Christian, a husband an unbeliever; doth not the religious wife pray for her husband, that he may believe? When whoso prayeth prayeth for this, what prayeth he for, but that God would grant him faith? Faith therefore is the gift of God. Let no one puff himself up, let no one arrogate aught to himself, as though he have given himself aught. *Whoso glorieth, let him glory in the Lord.*

1 Cor. 1, 31.

SERMON CXIX. [CLXIX. BEN.]

On the words of the Apostle, Philip. iii. "For we are the Circumcision, who serve The Spirit of God, &c." against the Pelagians.

Delivered at the Table of S. Cyprian, martyr.

i. 1. KEEP your ears and mind intent, Holy Brethren, on the Apostolic lesson, in aiding us by the godly disposition of your minds with the Lord our God, that what He vouchsafeth to reveal to us, we may fitly and healthfully be able to bring forward to you. When the lesson was read then, ye heard the Apostle Paul saying, *For we are the Circumcision, who serve the Spirit of God.* I know that most copies have, *Who serve God in the spirit.* But as far as I have been able to examine, most of the Greek copies have this, *Who serve the Spirit of God.* But there is no difficulty here. For either is plain, and accordant with the rule of truth,

Phil. 3, 3.

because we both serve The Spirit of God, and we serve God not in the flesh, but in the spirit. For he serveth God in the flesh, who hopeth to please God by things of the flesh. But when the flesh itself too is subdued to the spirit unto good works, we serve God in the spirit; because we tame the flesh, that the spirit may obey God. For the spirit ruleth, the flesh is ruled: nor doth the spirit rule well, if it be not ruled. SERM. CXIX. [169.B.]

2. When he saith then, *We are the Circumcision;* observe what he would have understood by that circumcision, which was given in the figure of the shadow, which was removed when the Light came. Now as to why he did not say, "We have the Circumcision;" but, *We are the Circumcision;* understand that the Apostle intended hereby to express this, "We are righteousness." For Circumcision is righteousness. But it sets forth the value of it more, that he expresses it by saying that we are righteousness, than by saying that we are righteous; yet so as that when he says that we are "righteousness," we should understand "righteous." For we are not that Unchangeable Righteousness, of Which we have been made partakers; but as it is said, "There was much *youth* there," for many *young men;* so is it said "righteousness," that the "righteous" may be understood. Hear ye this same thing more plainly, by the same Apostle, saying, *That we may be*, saith he, *the Righteousness of God in Him. That we may be the Righteousness*, not our own, but *of God;* received of Him, not acquired of ourselves; imparted, not usurped; given, not taken by force. For to a certain[1] being it was *robbery to be equal with God;* and forasmuch as he sought robbery, he found ruin. But our Lord *Jesus Christ, Being in the Form of God, thought it not robbery to be equal with God.* For to Whom equality with God was Nature, it was no robbery. But nevertheless *He emptied Himself, taking the form of a servant, that we might be the Righteousness of God in Him.* For if He had avoided poverty, we should not have been rid of poverty. For *He became poor, when He was Rich; that we by His poverty*, as it is written, *might be made rich.* What should His Riches make us, Whose poverty

2 Cor. 5, 21.

[1] Satan

Phil. 2, 6.

2 Cor. 8, 9.

SERM. CXIX. [169.B.] maketh us rich? The Apostle then did not deny thee the circumcision, but unfolded it; he exhibited the light, removed the shadow.

ii. 3. *We are,* saith he, *the Circumcision, who serve God in the spirit, and glory in Christ Jesus, and have no confidence in the flesh.* He had his eye on some who had confidence in the flesh; these were they who gloried of the circumcision of the flesh. Of whom in another place he saith, *Whose God is their belly, and whose glory is in their shame.* Understand then the Circumcision, and be thou the Circumcision; understand, and be. For *understanding is good, to all,* that is, *who do thereafter.* It was not without a meaning truly, that the infant was ordered to be circumcised on the eighth day, but because the Rock wherewith we are circumcised was Christ. For with knives of rock was the people circumcised; *now the Rock was Christ.* Why then on the eighth day? Because in the week the eighth day is the same as the first. For when the seven days are ended, it returns to the first. The seventh is ended, the Lord buried; it returns to the first, the Lord raised again. For the raising again of the Lord hath promised to us an everlasting day, and consecrated to us the Lord's day. That which is called the Lord's day, seems specially to belong to the Lord; for that on that day the Lord rose again. The Rock was restored, let them be circumcised, who would say, *For we are the Circumcision. For He was delivered for our sins, and rose again for our justification.* Thy justification, thy circumcision, is not of thyself. *By grace are ye saved through faith; and this not of yourselves, but it is the gift of God; not of works.* Lest haply thou shouldest say, "I have deserved it, and have therefore received," deem not thyself to have received by deserving, who hadst not deserved, if thou hadst not received. Grace went before thy desert; grace is not from merit, but merit from grace. For if grace be from merit; thou hast bought, not freely received. *For nothing,* saith the Psalmist, *shalt Thou save them.* What is, *For nothing shalt Thou save them?* Thou dost find nothing in them, wherefore to save, and yet Thou savest. Freely Thou givest, freely Thou savest. Thou preventest all merits, that my merits may follow Thy

Phil. 3, 19. Ps. 111, 10. Gen. 17, 12. Lev. 12, 3. Josh. 5, 2. Sept. 1 Cor. 10, 4. Rom. 4, 25. Ephes. 2, 8. 9. Ps. 55, 8. Sept. (56, 7. E. V.)

gifts. Yea, doubtless, freely dost Thou give, freely dost Thou save, Who dost find nothing wherefore to save, and findest much wherefore to condemn. SERM. CXIX. [169.B.]

4. *We* then, saith he, *are the Circumcision, who serve the Spirit of God, and glory in Christ Jesus. Whoso glorieth, let him glory in the Lord. And have no confidence in the flesh.* And what is, to have confidence in the flesh? Hear, saith he; *Though I might also*, saith he, *have confidence in the flesh. If any other man thinketh that he may have confidence in the flesh, I more.* " Do not imagine," saith he, " that I despise what I have not." What great thing is it, if a mean, common, ignoble man despise nobility, and then make a show of real humility? *Though*, saith he, *I might also have confidence in the flesh.* Therefore, saith he, " I am teaching you to despise it, since ye see that I have it to despise. *If any other man thinketh that he may have confidence in the flesh, I more.*" iii. Phil. 3, 3. 1 Cor. 1, 31. Phil. 3, 4.

5. Now hear this confidence in the flesh: *In the circumcision of the eighth day:* that is, not a proselyte, not a stranger joined to the people of God, not circumcised at an advanced age, but of my parents born a Jew, I have the circumcision of the eighth day. *Of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, according to the Law, a Pharisee.* There were certain leading men, and set apart, as it were, for the Jewish nobility, not commingled with the despicable people, who were called Pharisees. For this word is used to signify " separation," so to say, as in the Latin language *egregius* is used, as one separated from the flock. Now Israelites, that is, of the stock of Israel, even those were who had been separated from the temple. But there remained attached to the temple the tribe of Judah and the tribe of Benjamin. The tribe of Levi in the priests, the royal tribe of Judah, and the tribe of Benjamin, these only remained attached to Jerusalem and the temple of God, when that separation took place under the servant of Solomon. Do not then lightly receive his words, *Of the tribe of Benjamin;* adhering to Judah, not departing from the temple. *An Hebrew of the Hebrews; according to the Law, a Pharisee; according to zeal, persecuting the Church.* Among his merits he enumerates that he was a persecutor; v. 5. 1 Kings 12. Phil. 3, 6.

SERM. CXIX. [169.B.] *according to zeal*, he says. What zeal? "I was not," says he, "an inactive Jew; whatsoever it was that seemed contrary to my Law, I bore impatiently, I followed up vehemently." This was with the Jews, nobility; but with Christ is sought humility. Therefore here the is Saul, here Paul. The name of Saul is derived from Saül. Who Saul was, ye know; his high stature was chosen. Thus the Scripture describes him, that he was higher than all, when he was chosen to be anointed king. Paul was not so, when he became Paul, that is. For Paul is small, therefore Paul is little. *According to zeal*, then, saith he, *persecuting the Church.* "Let men understand from hence what sort of person I was among the Jews, who persecuted the Church of Christ in zeal for the traditions of my Fathers."

1Sam. 9, 2; & 10, 23.

iv. 6. He goes on, *According to the righteousness which is in the Law, without blame.* Ye know, beloved, that Zacharias and Elisabeth were said to have *walked in all the ordinances of the Lord without blame. Walking*, saith the Scripture, *in all the ordinances of the Lord without blame.* Lo, such too was our Paul, when he was Saul. He walked in the Law *without blame;* and what in Him was *without blame*, this made great matter of blame concerning him. What think we then, Brethren, that to be *according to the righteousness which is in the Law, without blame*, is evil? If it be evil, to be *according to the righteousness which is in the Law without blame;* is the Law then aught of evil? But we have the same Apostle, saying, *Therefore the Law is holy, and the Commandment holy, and just, and good.* If *the Law* be *holy, and the Commandment holy, and just, and good;* to have one's conversation, according to the righteousness which is of a holy law, without blame, how can it not be good? how can it not be holy? Is it haply holy? Let us hear this same Apostle; see ye what he says; *What things were gain to me, these I counted loss for Christ.* He is mentioning his losses, and among his losses he reckons, that in *the righteousness which is in the Law, he was without blame. Yea, doubtless*, saith he, *and I count all things to be loss for the excellent knowledge of Christ Jesus our Lord.* "I look," saith he, "at my praises, I compare them to the excellency of our Lord Jesus Christ. That I thirst for, this

Luke 1, 6.

Rom. 7, 12.

Phil. 3, 7.

v. 8.

I despise." Nay, this is but little; *For Whom*, saith he, *I count all things not only to be loss, but have esteemed them even dung, that I may gain Christ.* SERM. CXIX. [169.B.]

7. A more difficult question has arisen here, O Paul! v. "If according to the righteousness which is in the Law, thou hadst thy conversation without blame, and thou dost reckon this as forfeit, as loss, as dung, that thou mightest gain Christ; did then that righteousness keep thee back from Christ? I pray thee, explain this a little." Let us rather address ourselves to God, that He would enlighten us too, by Whom he was himself enlightened, who wrote this Epistle to us, *not with ink, but with the Spirit of the Living God.* Ye see, dearly beloved, how arduous, how difficult it is to understand this, when it is agreed that the *Law is holy, and the Commandment holy, and just, and good;* and it is fully agreed upon amongst all Catholics: so as that no one can dispute, but he who does not wish to be a Catholic, that this Law was not given, save by the Lord our God; that to have his conversation according to this righteousness which is in the Law, without blame, was an impediment to the Apostle, from coming to Christ; and that he had not come to Christ, if he had not reckoned this, which according to the righteousness which is in the Law was without blame, among what was *loss*, and *forfeit*, and *dung*. Let us follow then, and draw on a little, if haply in these very words of the Apostle some light may burst forth upon us, whereby this obscurity may be removed and done away. *I believed*, saith he, *all these things to be forfeit, and esteemed them as dung, that I might gain Christ.* Give heed, I pray. I esteemed these things *loss, forfeit, dung*, among which I mention this also, that according to the righteousness which is in the Law, I was without blame. *I esteemed all these things*, therefore, *forfeit, and dung, that I might gain Christ: and be found in Him, not having mine own righteousness, which is of the Law.* You who have by your understanding anticipated the exposition, consider that ye are walking, fleet of foot, so to say, in the way with those who are more slow. Let your speed be somewhat moderated, lest the slower companion be left behind. *That*, he says, *I might gain Christ, and be found in Him, not having mine own righteousness, which is of the Law.* If he had said *mine own*, why did he add, *of*

2 Cor. 3, 3.

Phil. 3, 9.

SERM. CXIX. [169. B.]

the Law? For if it be of the Law, how is it thine own? What! didst thou impose the Law on thine own self? God gave the Law, God imposed the Law, God enjoined thee to obey His Law. If the Law did not teach thee how thou oughtest to live, how couldst thou have righteousness without blame, according to the Law? if thou hast it according to the Law, how sayest thou, *Not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, which is of God?*

vi. 8. I will at once then speak as I shall be able; may He, Who possesseth you, reveal it better, may He grant both understanding, and good affection. For He will give a[1] good effect, if He shall give a good affection. For this is what I would say: when the Law of God is proposed, for it hath said, *Thou shalt not lust;* when the Law of God, I say, is proposed, setting aside those carnal sacraments, which were shadows of things to come; when the Law of God is proposed, whosoever swelleth, and thinketh that he is able to fulfil it by his own strength, and doeth what the Law enjoineth, not from love of righteousness, but from fear of punishment; he hath been indeed, *according to the righteousness which is of the Law*, a man *without blame;* he doth not steal, doth not commit adultery, doth not bear false witness, doth not commit murder, doth not covet his neighbour's goods; this he can do, he can perhaps do: whence? Through fear of punishment. Although he who lusteth not from fear of punishment, I suppose, really doth lust. By the overpowering terror of arms and weapons, and of a multitude perhaps surrounding, or approaching, even the lion is called back from his prey; and nevertheless he came a lion, a lion he returns; he hath not carried away the prey, his malice he hath not laid aside. If thou art such, there is yet but that righteousness whereby thou consultest for thyself that thou mayest not be tormented. What great thing is it to fear punishment? Who doth not fear it? what robber, what villain, what abominable person? But there is this difference between thy fear, and the robber's fear, that the robber fears the laws of men, and therefore commits robbery because he hopes he may elude the laws of men; but thou fearest His Law, thou fearest His punishment, Whom thou canst not elude. For if thou couldst elude it, what wouldst thou not have done?

[1] donabit effectum si donabit affectum Exod. 20, 17.

So then love doth not take away thine evil concupiscence, but fear represseth it. The wolf comes to the sheepfold; by the barking of the dogs, and the shout of the shepherds, the wolf retires from the sheepfold; yet is he ever a wolf. Let him be turned into a sheep. For this also the Lord doeth; but this is His righteousness, not thine own. For as long as thou hast thine own, thou canst fear punishment, not love righteousness. So then, my Brethren, iniquity hath its delights, and hath not righteousness hers? Evil delighteth, and doth not good delight? Assuredly it doth; but, *The Lord shall give sweetness, and our land shall yield its fruit.* Except He first give sweetness, our land will have nought but barrenness. This righteousness then the Apostle longed for, he was delighted; he *remembered God, and was delighted: his soul longed, and was inflamed after the courts of the Lord;* and all things which he had highly esteemed, were of small account, became *loss, forfeit, dung.*

SERM. CXIX. [169.B.]

vii.

Ps. 85, 12.

Ps. 76, 4. Sept. (77, 3. E. V.) Ps. 84, 2.

9. For from hence was that also, that *he persecuted the Church according to zeal for the traditions of his fathers;* from thence it was, because he was establishing his own righteousness, not seeking the righteousness of God. For see how it was from thence that he persecuted the Church. *What shall we say then?* says the same Apostle in another place, *That the Gentiles which followed not after righteousness, have attained to righteousness.* And what righteousness? *Even the righteousness which is of faith.* Yes, the Gentiles which followed not after the righteousness, which is of the Law, as though their own, which is produced by the fear of punishment, not by the love of righteousness; because they followed not after righteousness have attained to righteousness; even the righteousness which is of faith. *But Israel,* he says, *following after the Law of righteousness, hath not attained to the Law of righteousness. Wherefore? Because they sought it not by faith.* What is, *Because they sought it not by faith?* They did not hope in God, did not seek it from God, did not *believe on Him Who justifieth the ungodly;* were not like the publican casting his eyes down upon the ground, smiting his breast, and saying, *Lord, be merciful to me a sinner.* Therefore though *following after the law of righteousness they have not attained to the Law of righteousness. Wherefore? Because*

Gal. 1, 14.

Rom. 9, 30. &c.

Rom. 4, 5.

Luke 18, 13.

SERM. CXIX. [169.B.] *they sought it not by faith, but as it were by works. For they stumbled at the Stumbling Stone.* See whence it was that Saul persecuted the Church. For when he was persecuting the Church, he *stumbled at the Stumbling Stone.* Christ in His humility was lying on the earth; in heaven indeed He also was, His Body after It had been raised from the dead, being taken up thither; but unless Christ had been lying on the earth too, He would not have cried out to Saul, *Why persecutest thou Me?* He was, then, lying, because He was shewing forth humility; Saul stumbled, because he did not see. And all this not seeing, whence was it? By the swelling of pride. What is, "By the swelling of pride?" As if by his own righteousness. Of the Law indeed, yet his own. What is, "Of the Law?" Because in the commandments of the Law? What is, "Of his own?" As though by his own strength. Love was wanting, the love of righteousness, the love of the Charity of Christ. And whence had he this love? Fear alone possessed him, but was keeping a place in his heart for charity which was to come. When he was raging in his pride, boasting himself, glorying amongst these Jews, that according to zeal for the traditions of his fathers he was persecuting the Church; when he seemed to himself to be in exaltation, he heard from above the Voice of our Lord Jesus Christ, sitting now in Heaven, and still impressing humility, "*Saul, Saul,*" saith He, "*why persecutest thou Me? It is hard for thee to kick against the goad.* I might abandon thee; for thou wouldest be distressed by My pricking, I should not be broken by thy heels; but I will not abandon thee. Thou art infuriated, and I have pity. *Why persecutest thou Me?* For I have no fear of thee, lest thou shouldest crucify Me again; but I would thou shouldest come to know Me, lest thou kill not Me, but thine own self."

Acts 9, 4.

v. 5.

viii. 10. Therefore was the Apostle horror struck, stricken down, and laid low, raised up, and instructed. For that took place in him; *I will smite, and I will make whole.* For He doth not say, "I will make whole, and I will smite;" but, *I will smite, and I will make whole.* "I will smite thee, and will give Myself to thee." Being thus laid prostrate, he was horror struck at his own righteousness, in which he had truly been *without blame*, estimable, great, glorious, so to say,

Deut. 32, 39.

amongst the Jews; he esteemed it *forfeit*, he counted it *loss*, he reckoned it *dung, that he might be found in Him, not having his own righteousness, which is of the Law; but that which is through the faith of Christ, which is*, saith he, *of God*. But they who stumbled at the Stumbling Stone, what saith this Apostle of them? *Because they sought it not by faith, but as it were by works.* For these as if in their own righteousness *stumbled at the Stumbling Stone; as it is written, Behold I lay in Sion a Stumbling Stone, and a Rock of offence; and whosoever believeth on Him shall not be confounded.* For whoso believeth on Him shall not have his own righteousness, which is of the Law, though it be a good Law; but shall fulfil this Law, by a righteousness not his own, but given of God. For so *shall he not be confounded.* For *Love is the fulfilling of the Law.* And whence hath this love been *shed abroad in our hearts?* Not assuredly by ourselves, but *by the Holy Ghost Who hath been given unto us. They stumbled* therefore at *the Stumbling Stone, and Rock of offence.* And he says of them, *Brethren, verily the good will of my heart and my prayer to God is for them unto salvation.* The Apostle prays for them who believed not, that they may believe; for them who had aversion[1], that they may obtain conversion. Ye see how that not even conversion is without the help of God. *My prayer*, he says, *to God is for them unto salvation. For I bear them record that they have a zeal of God.* So also had he once himself; he had a zeal of God. But how had he? Just as they had: *but not according to knowledge.* What is this, *not according to knowledge? For being ignorant of God's righteousness, and wishing to establish their own.* Whence he, when reformed, saith, *Not having mine own righteousness.* They wish to establish their own, it still delighteth them to be lying in the dung. I have not mine own righteousness, but that which is through the faith of Christ, the righteousness of God; the righteousness, I say, of God, *Who justifieth the ungodly.*

SERM. CXIX. [169.B.]

Rom. 9, 32. &c.

Is. 28, 16. Sept.

Rom. 13, 10.

Rom. 5, 5.

Rom. 9, 32.

Rom. 10, 1.

[1] pro aversis ut convertantur

v. 2.

v. 3.

ix. 11. Away with thee, away with thee, I say, from thine own self, thou dost hinder thyself; if thou buildest thine own self, thou dost build a ruin. *Except the Lord build the house, they labour in vain that build it.* Wish not then to have thine own righteousness. Assuredly it is of the Law,

Ps. 127, 1.

SERM. CXIX. [169.B.] without doubt it is of the Law; assuredly, God gave the Law, and because it is the righteousness of the Law, let it not be thine own. It is the Apostle Paul who speaks; let not those who love their own righteousness cavil against me. Lo, where thou hast him; open, read, hear, see. Wish not to have thine own righteousness; the Apostle accounts it dung, though it be of the Law; yet because it is his own. *For they being ignorant of God's righteousness, and wishing to establish their own, have not submitted themselves unto the righteousness of God.* Do not think that because thou art called a Christian, therefore thou canst not stumble at the Stumbling Stone. Thou dost stumble at Him, from Whose grace thou derogatest. It is a less crime to stumble at Christ hanging on the Cross, than sitting in Heaven. Be there righteousness, but be it unto thee of grace, be it of God; let it not be thine own. *Let thy priests*, saith David, *be clothed with righteousness.* A garment is received, it does not grow with our hair; the cattle are clothed by their own. This garment the Apostle preacheth; be it unto thee from God. Groan that thou mayest obtain, weep that thou mayest obtain, believe that thou mayest obtain. *Whosoever shall call on the Name of the Lord*, it is said, *shall be saved.* Do ye think that, *Whosoever shall call on the Name of the Lord shall be saved*, is so meant, as if it were from fever, or plague, or gout, or any pain of the body? No, not so: but *shall be saved*, "shall be righteous." For *they that are whole have no need of a physician, but they that are sick.* He explained this when He said, *I came not to call the righteous, but sinners.*

Rom. 10, 3.

Ps. 132, 9.

Joel 2, 32.

Matt. 9, 12.

v. 13.

X. 12. See then what follows. *And be found in Him*, he says, *not having mine own righteousness, which is of the Law;* though *of the Law*, yet *mine own; but that which is through the faith of Christ;* which is obtained from God, *which is of God, the righteousness in faith, to know Him, and the power of His Resurrection.* It is something great to know *the power of Christ's Resurrection.* Think ye that this is the great thing, that He raised His Own Flesh again? Did he call this *the power of His Resurrection?* Shall there not be a resurrection of ourselves too at the end of the world? Shall not this our *corruptible body* too *put on incorruption, and this mortal put on immortality?* As He rose

Phil. 3, 9.

v. 10.

1 Cor. 15, 45.

again Himself from the dead, and *now dieth no more, and death shall have no more dominion over Him*, shall it not be so with us too, even in a more wonderful manner, so to say? For His Flesh saw not corruption, ours is restored from ashes. A great thing indeed it is, that He went before as an Example, and shewed us what we might hope for: but this is not the only thing in his view who was speaking of righteousness, not his own, but that which is of God, and there made mention of *the power of Christ's Resurrection;* therein acknowledge thine own justification. For by His Resurrection we are justified, as though circumcised by the Rock. Wherefore he began with this, *We are the Circumcision.* Whereby is the Circumcision? By the Rock. What Rock? Christ. How? On the eighth day. As the Lord rose again on the Lord's Day. SERM. CXIX. [169.B.] Rom. 6, 9.

13. Let us then, my Brethren, both hold fast this justification, in so far as we hold it, and increase it in so far as we are deficient, and perfect it when we shall have come thither, where it shall be said, *O death, where is thy victory? O death, where is thy sting?* But all of God: yet not as though we should sleep, not as though we should make no effort, not as though we should have no will. Without thine own will the righteousness of God will not be in thee. The will indeed is none save thine own, the righteousness is none, save God's. The righteousness of God can be without thy will, but cannot be in thee without thy will. It hath been shewn thee what thou oughtest to do; the Law hath commanded, "Do not this, nor that; do this and that." It hath been shewn thee, hath been enjoined thee, it is clear to thee, if thou hast any heart, thou understandest what to do; pray that thou mayest do it, if thou knowest *the power of Christ's Resurrection. For He was delivered for our sins, and rose again for our justification.* What is, *for our justification?* That He might justify us, that He might make us righteous. Thou wilt be the work of God, not only in that thou art a man, but also in that thou art righteous. For it is a better thing for thee to be righteous, than to be a man. If God made thee a man, and thou makest thyself righteous; thou makest something better than God made. But God made thee without thyself. For thou didst not give any consent, that God might make thee. xi. 1 Cor. 15, 55. Rom. 4, 25.

SERM. CXIX. [169.B] How didst thou consent, who wast not? He then Who made thee without thine own self, doth not justify thee without thyself. He made thee then without thy knowledge, He justifieth thee with thy will. Nevertheless it is He That justifieth, lest it should be thine own righteousness, lest thou shouldest return to *loss*, and *forfeit*, and *dung*, not able to find in Him thine *own righteousness which is of the Law, but the righteousness through the faith of Christ which is of God: the righteousness of faith, to know Him, and the power of His Resurrection, and the fellowship of His sufferings.* And this will be thy power[1]: the fellowship of Christ's sufferings will be thy power.

[1] virtus

14. But what will there be in *the fellowship of Christ's sufferings*, if there be not charity? Are there not found robbers under torture with such strong endurance of body, that some of them will not only not betray their accomplices, but would not even choose to declare their names, amidst tortures, and torments, with the laceration of their sides, and the loss almost of their limbs, the mind will remain firm in its most wretched obstinacy? See then what love they had. Still do such things they could not without great love. But not so the lover of God. God is not loved except from God. The robber loved something else from the flesh, as a man. Whatever it be he loved, whether he loved his associates, or loved the private consciousness of his own wickedness, or loved the glory of his crimes, whatever it be that he loved; he loved greatly who could endure such torments, and could not give way. If then he who could endure torments, and could not give way, could not; if he could not, I say, endure such cruel pains without love; neither wilt thou be able without love to have fellowship in the sufferings of Christ.

xii. 15. But I ask, what love? Let it not be desire, but be it charity. *For if*, saith he, *I shall deliver my body to be burned, and have not charity, it profiteth me nothing.* That *the fellowship of Christ's sufferings* may profit thee, let charity be present. Whence hast thou charity? O most beggarly infirmity, whence hast thou the Charity of God? Wouldest thou I should shew thee whence thou mayest have it? Ask him, the Lord's storekeeper[2]. For if the Charity

1 Cor. 13, 3.

[2] horrearium.

of God shall be in thee, thou shalt have fellowship in Christ's sufferings, and shalt be a true Martyr. In whom charity is crowned, he shall be a true Martyr. Whence then hast thou it? *We have this treasure in earthen vessels*, saith the same Apostle, *that the excellency of the power may be of God, and not of us.* Whence then hast thou charity, but because it hath been *shed abroad in our hearts by the Holy Ghost, Who hath been given to us?* Lo, after what thou must groan. Despise thine own spirit, receive the Spirit of God. Let not thy spirit fear, lest, when the Spirit of God shall have begun to dwell in thee, it suffer straitness in thy body. When the Spirit of God shall have begun to dwell in thy body, He will not drive out thine own spirit thence; fear not. If thou receivest any rich man into thine house, thou dost suffer from straitness, thou dost not see where thou canst stay thyself, where a bed can be got ready for him, where thy wife, thy children, thy domestics are to be. "What am I to do?" you will say "Whither shall I go? whither remove?" Receive thou the Rich Spirit of God: thou shalt be enlarged, not straitened. "Thou hast enlarged Thy steps under me," you will say. You will be saying to thy Guest, *Thou hast enlarged my steps under me.* When Thou wast not here, I suffered straitness; thou hast filled my homestead[1], and Thou hast driven out not me, but my straitness. For when he saith, *The Love of God is shed abroad*, this very *shedding abroad* betokens enlargement. Be not then afraid of straitness, receive this Guest; and let Him not be a guest as one of them who pass along. For He cannot give by going away; let Him come and dwell in thee, and He hath given. Be thou His, let Him not leave thee, let Him not remove from thee; hold Him fast by all means, and say to Him, *O Lord our God, possess us.*

SERM. CXIX. [169.B.]

2 Cor. 4, 7.

Ps. 18, 36. [1] cellam

Is. 26, 13.

16. To this end then, saith he, let us have *the righteousness which is of God, to know Him, and the power of His Resurrection, and the fellowship of His Sufferings being made conformable to His Death.* For *we have been buried*, saith he, *with Him by baptism into death, that like as Christ rose again from the dead, even so we also should walk in newness of life.* Die, that thou mayest live; be buried, that thou mayest rise again. For when thou shalt have been

Sept. xiii.

Rom. 6, 4.

SERM. CXIX. [169.B.] buried, and risen again; then shall be true, "We lift up our hearts." You relish what I have now said. Would these words have been relished, if there were not in yourselves an internal sweetness? *Being made conformable*, says he, *to His Death, if by any means I may attain unto the resurrection of the dead.* He was speaking of righteousness, the righteousness which is of the faith of Christ, the righteousness which is of God, and so he went through the whole. And whereas he was seeking after righteousness, saying, *That I may be found in Him not having mine own righteousness which is of the Law, but the righteousness which is of the faith of Christ, which is of God;* he now says, *If by any means I may attain unto the resurrection of the dead.* Wherefore saidst thou, *If by any means I might attain? Not as though I had already attained, or were already perfect; but I follow after, if by any means I may apprehend, wherein I have also been apprehended of Christ Jesus.* His Righteousness hath prevented me, let mine follow Him. And then shall mine follow, if it be not mine. *If by any means I may attain. Not as though I had already attained, or were already perfect.* They began to wonder, who heard the Apostle saying this; *Not as though I had already attained, or were already perfect.* What is it which he had not yet attained? He had faith, he had virtue, he had hope, he burned with charity, he wrought miracles, he preached with power unconquerable, he endured all sorts of persecutions, in all patient, loving the Church, bearing in his heart the anxious care of all the Churches; what had he not yet attained? *Not as though I had already attained, or were already perfect.* What is it thou sayest? Thou speakest, and we wonder; thou speakest, and we are amazed. For we know what we hear: what sayest thou? *Brethren*, he says. What is it thou sayest? what sayest thou? *I count not myself to have apprehended.* Be not, says he, deceived in me; I know myself better than ye do. If I know not what is wanting to me, I know not what is present. *I count not myself to have apprehended. But one thing:* this *I count not myself to have apprehended.* Many things I have, and one thing I have not yet apprehended. *One thing have I asked of the Lord, this will*

Phil. 3, 10. 11.

v. 9.

v. 12.

v. 13.

Ps. 27, 4.

I seek after. What hast thou asked, or what seekest thou after? *That I may dwell in the House of the Lord all the days of my life.* Why? *That I may contemplate the delight of the Lord.* This is the *one thing* which the Apostle said he had not yet *apprehended;* and in so far as it was wanting to him, so far was he not yet *perfect.* SERM. CXIX. [169.B.]

17. You remember, my Brethren, that lesson of the Gospel, where the two sisters, Martha and Mary, received the Lord. You recollect it without doubt, Martha was employed in much serving, and was occupied about the care of her house; for she had received the Lord and His disciples into her house. She was busied with the most religious care, that the saintly visitors might suffer no disrespectful[1] treatment at her hands. When she was then occupied about much serving, her sister Mary was sitting at the Lord's feet, and listening to His Word. Martha amidst her labour vexed because she saw her sister sitting still, and caring nothing for her labours, appealed to the Lord; "Doth it please Thee, Lord," she says, "that my sister hath left me, and, lo, I am toiling alone in serving?" And the Lord, *Martha, Martha, thou art occupied about many things. But one thing is necessary. Mary hath chosen the better part, which shall not be taken away from her.* Thou, a good, but she, a better. Thou, a good, (For good it is to be employed in good offiees to the Saints;) but she, a better. Again, what thou hast ehosen, passeth away. Thou ministerest to the hungry, thou ministerest to the thirsty, thou ministerest beds to those who want sleep, thou givest house room to those who want a home; all these things pass away. The time shall be, when no one will hunger, no one thirst, no one sleep. Therefore thy care shall be taken away from thee. *Mary hath chosen the better part, which shall not be taken away from her. Shall not be taken away;* she hath chosen contemplation, hath chosen to live by the Word. What a Life will that be by the Word without a word! At that time present she was living by the Word, but by the help of words articulate. There shall be a Life by the Word, without the help of words artienlate. The Word is Life Himself. *We shall be like Him, for we shall see Him as He is.* This was the *one thing, that he might contemplate the delight of the Lord.* This in the xiv. Luke10, 38. &c.

[1] injuriam

1 John3, 2.

SERM. CXIX. [169. B.] night of this world we cannot do. *In the morning will I stand before Thee, and will contemplate.* Therefore, saith he, *I count not myself to have apprehended. But one thing.*

Ps. 5, 4. Sept. (5, 3. E. V.)

XV. 18. What do I then? *Forgetting the things which are behind, stretching forth myself unto those things which are before, I follow on according to my aim.* I am still following on: *to the prize of the supernal calling of God in Christ Jesus.* I am still following on, still making progress, I am still walking, still in the way, I am still stretching myself out, I have not yet attained. Therefore if thou too art walking, if thou art stretching thyself out, if thou art thinking of the things which are to come; forget the past, do not look back upon them, lest thou remain there where thou hast looked back. *Remember Lot's wife. Let us therefore as many as be perfect, be thus minded.* He had said, "I am not perfect;" and now he says, let *as many of us as be perfect, be thus minded. I count not myself to have apprehended. Not as though I had already attained, or were already perfect;* and he now says, *Let as many of us as be perfect be thus minded.* Perfect, and not perfect; perfect travellers, not yet perfect possessors. And that you may know that he speaks of perfect travellers; (they who are now walking in the way, are perfect travellers;) that you may know that he spake of travellers, not inhabitants, not possessors, hear what follows; *Let as many of us as be perfect be thus minded. And if in any thing ye be otherwise minded,* lest peradventure the notion steal over you, that you are something. Now *whoso thinketh himself to be something, when he is nothing, deceiveth himself. And whoso thinketh that he knoweth any thing, knoweth nothing yet as he ought to know.* Therefore, *And if in any thing ye be otherwise minded,* as little children, *this also will God reveal unto you. Nevertheless whereunto we have attained, therein let us walk.* That God may *reveal* to us *that* even *in which we are otherwise minded, let us whereunto we have attained,* not therein abide, but therein *walk.* You see that we are travellers. You say, "What is it to walk?" I say briefly, "To make advancement;" lest haply ye should not understand, and walk on sluggishly. Make advancement, my

Phil. 3, 14.

Luke 17, 32.

Phil. 3, 15.

Gal. 6, 3.

1 Cor. 8, 2.

Phil. 3, 16.

Brethren, sift yourselves well, always without deceit, without flattery, without self-pleasing[1]. For there is no one within with thee, before whom thou needest blush, or vaunt thyself. There is One there, but One Whom humility pleaseth, let Him prove thee. Do thou too prove thine own self. Let what thou art be ever displeasing to thee, if thou wouldest attain to what thou art not yet. For where thou hast once pleased thyself, there thou hast stood still. But if thou shalt have said, "It is enough;" then art thou lost. Be ever adding, be ever walking, ever making progress; stand not still in the way, return not back, go not out of the way. He standeth still, who doth not advance; he returneth back, who relapses into the state whence he had once departed; he goeth out of the way, who apostatizes. The lame man gets on better *in* the way, than the swift-footed out of the way. Let us turn to the Lord, &c.

SERM. CXIX. [169.B.]

[1] palpation

SERMON CXX. [CLXX. BEN.]

On the same words of the Apostle, Phil. iii. "According to the righteousness which is of the Law, I was without blame, &c." And of the words of the Psalm, cxliii. "Hear me in Thy Righteousness, &c." And, lastly, on the lesson of the Gospel, John vi. "My Father's will is, that of all which He hath given Me, none should perish, &c."

1. THE Divine lessons are all so connected with one another, as if they were but one lesson; for that they all proceed from One Mouth. The mouths of those who bear the ministry of the Word are many; but the Mouth of Him Who filleth the ministers is One. We have heard the Apostolic lesson, and peradventure what is there written may give perplexity to some, *According to the righteousness which is of the Law, I was without blame. What things were gain to me, these I counted loss for Christ's sake.* After that he went on and said, *Not loss only, but I esteemed them even as dung, that I might gain Christ, and be found in Him, not having mine own righteousness, which is of the Law, but the righteousness which is of the faith of Jesus Christ.* For how did he esteem it as *dung* and *loss*, to *have a con-*

i. Phil. 3, 6. v. 7. v. 8. v. 9.

SERM. CXX. [170.B.] *versation, according to the righteousness which is of the Law, without blame?* For Who gave the Law? Did not He Himself give the Law, Who came afterwards with pardon to those who were guilty of the Law? But to these we believe He came with pardon, whom the Law held guilty. But did the Law hold them guilty, whose conversation according to the righteousness which is of the Law was without blame? If then the Lord brought pardon and forgiveness of sins to those who were guilty of the Law, did He not bring it to the Apostle Paul, who says, that he had his conversation in the Law without blame? But let us hear him in another place: *Not by works*, saith he, *which we have done, but according to His mercy He saved us, by the laver of Regeneration.* And again, *Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy*, &c. Here he represents that he *had his conversation in the Law without blame*, there he confesses himself to have been such a sinner, that no sinner should despair of himself for this reason, because that Paul had been vouchsafed[1] pardon.

Tit. 3, 5.

1 Tim. 1, 13.

[1] meruit

ii. 2. See, brethren, and observe the force of these words, how the Apostle Paul counts it *loss* and *dung*, where he says that he had his conversation *without blame.* Here a fulfiller of the Law, there guilty of the Law, at one and the same time, before baptism, before grace. But it is not without a reason that he says it was *loss;* lest noxious thoughts should steal in, that the Apostle Paul had said this, because one gave the Law, another the Gospel; as the Manichee in perverseness of mind thinks, and the other heretics, who have said that one was the giver of the Law, which was given by the hand of Moses, and Another the Bounteous Giver of the grace of the Gospel; the first indeed, an evil God, and the second the Good God. Why marvel we, Brethren? In the obscurity of the Law, as it were in closed doors, they suffered darkness; because they did not knock with piety. We find the same Paul sometimes saying most expressly, that *the Law is good;* and yet he says that it was *given, that sin might abound, and that sin abounded, that grace might more abound.* For men presumed on their own strength, and in doing whatsoever they thought they might, they sinned against the hidden Law of God. Wherefore

Rom. 7, 12.

Rom. 5, 20.

this open Law was promulgated to them, who did not seem to themselves in any wise guilty. The Law was given to them, not to heal them, but to prove them sick. The Law ran before the Physician, that the sick man, who thought himself whole, might find that he was sick; and said, *Thou shalt not lust.* And because before the Law was given there was as yet no transgression; *For where no law is,* saith he, *there is no transgression*; beforetime, without the Law there was sin, but, when the Law was given, after that there is sin, there is more sin; because it is sin with transgression. Man found himself conquered by his lusts, which by evil habit he was nourishing against himself; he who had descended from Adam's stock with the obligation also and bond of sin. Whence the Apostle says, *We too were sometime by nature the children of wrath.* Hence it is, that he saith that not even the infant of one day is clean from sin; not by that which it hath committed, but by that which it hath contracted.

SERM. CXX. [170.B.]

Rom. 7, 7.

Rom. 4, 15.

Ephes. 2, 3.

Job 14, 4. 5. Sept.

3. Hear the Psalm giving utterance to interior things, and singing forth the secrets of our sins. For in the person of mankind it is said to Christ, *Against Thee only have I sinned, and done evil in Thy sight.* Not in the person only of David saith he this, but in the person of Adam, of whom is the race of mankind. For hear what follows, *Against Thee only,* saith he, *have I sinned, and done evil in Thy sight, that Thou mayest be justified in Thy words.* To Christ is it said; whereby do we understand this? Hear what follows; *and mayest overcome when Thou art judged.* God The Father was not judged, God the Holy Spirit was not judged; we find but the Son Only judged in this Flesh, Which of our substance[1] He vouchsafed to take; not by the tie of the concupiscence of the man and woman; a Virgin believed, a Virgin conceived, a Virgin brought forth, a Virgin she remained. And therefore is it said, *And mayest overcome, when Thou art judged.* For He was judged, and overcame; for that He was judged without sin. His submission to judgment was of patience, not of guilt. Many innocent persons are judged, innocent, that is, as to the particular cases in hand. For for the rest, without sin they are not; because as before men is the sin of deed, so before God is the sin of

iii.

Ps. 51, 4.

[1] massa

Serm. CXX. [170.B.] thought. Thy thought is before the Eyes of God thy deed. The witness of the deed is the Judge Himself; the accuser of the deed conscience herself. He then was judged, truly Innocent, and therefore He overcame. For Alone He overcame, not the judge Pontius Pilate, nor the furious Jews, but the Devil himself, who with the carefulness of envy searcheth out all our sins.

4. And what saith the Lord Jesus concerning this Devil? iv. *Lo, the prince of this world cometh.* You have been often John 14, 30. already told, Beloved, that sinners are called *this world.* And wherefore are sinners called by the name of the world? Because by the love of the world they dwell in the world. For they who do not love the world, do not dwell in that Phil. 3, 20. they love not. *Our conversation*, saith the Apostle, *is in heaven.* If then whoso loveth God, dwelleth in heaven with God; whoso loveth the world, dwelleth in the world with the prince of the world. All the lovers of the world, accordingly, are themselves the world: the inhabitants of the world, not in the flesh, which all the righteous are, but in the mind, which sinners only are, whose prince is the Devil. Just as the inhabitants of an house are called the house; according to which meaning we say that a house of marble is a bad house, and a poor smoky one a good house. You find a smoky house, which good men inhabit, and you say, "A good house." You find a house adorned with marble, and with vaulted roof, which wicked men possess, and you say, "A bad house;" giving the name of house not to the walls and the receptacles of bodies, but to the inhabitants themselves. Thus Scripture hath given the name of *the world* to those who inhabit the world by the concupiscence of love, not by John 14, 30. the conversation of the body. Therefore, saith He, *behold the prince of this world cometh, and findeth nothing in Me.* In Him Alone doth the Devil find nothing. And as though it were said to Him, "Wherefore then dost Thou die?" He v. 31. follows on in that place, *But that all may know that I do the will of My Father; arise, let us go hence.* He ariseth, and goeth to His Passion. Wherefore? Because *I do the will of My Father.* By reason then of this singular innocence, Ps. 51, 4. the Psalm saith, *Against Thee only have I sinned, and done evil in Thy sight, that Thou mayest be justified in Thy words,*

and mayest overcome when Thou art judged; in that he findeth nought of evil in Thee. But wherefore findeth he it in thee, O human kind? In that he followeth on, and saith, *For I was conceived in iniquity, and in sins did my mother conceive me.* This saith David. Ask whence was David born; you will find of a lawful wife, of no adultery. In reference to what manner of descent doth he say, *I was conceived in iniquity,* unless that there is something in it of the germ of death, which every one draweth with him, who is born of the union of man and woman? SERM. CXX. [170.B.] v. 5.

5. As every one then hath concupiscence, let him attend to the Law, saying, *Thou shalt not lust;* he findeth in himself what the Law forbids, and becomes guilty of the Law. But finding in himself that whereunto he is subjected, let him begin at once to say, *I delight in the Law of God after the inner man; but I see another law in my members, resisting the Law of my mind, and bringing me into captivity in the law of sin, which is in my members.* He has acknowledged himself sick, let him implore the Physician: *Wretched man that I am, who shall deliver me from the body of this death?* Let the Physician answer, *The Grace of God through Jesus Christ our Lord.* The Grace of God, not thy merits. Wherefore then didst thou say that thou hadst thy conversation in the Law with righteousness without blame? Attend: Without blame, he meant, of men. For there is a certain righteousness, which man is able to fulfil, that no man should complain of man. For it saith, *Thou shalt not covet what is another's.* If thou shalt not plunder another's, there will be no blame of men. At times then thou dost covet, and plunderest not. But the judgment of God is over thee, in that thou covetest; thou art guilty of the Law, but in the eyes of the Lawgiver. Thou dost live *without blame,* why then this *loss?* why this *dung?* This is a considerably tighter knot: but He Who[1] useth, will loose it. But let us merit this, not I only by a godly submission, but all ye by a godly attention. Whatsoever the Jews did, that men might not complain, and that they might have a conversation in the Law without blame, they attributed to themselves, and this righteousness according to the Law they ascribed to their own v. Exod. 20, 17. Sept. Rom. 7, 22. &c. [1] sed solvet qui solet

SERM. CXX. [170.B.] strength; fulfil it they could not, but they did it as far as they could; by attributing it to themselves, they did not even fulfil this religiously.

vi. 6. This then he means by "to fulfil the Law," that is, "not to lust." Who that lives can do this? Let the Psalm which was just now sung, assist us; *Hear me in Thy Righteousness;* that is, "not in mine." If he had said, "Hear me in my righteousness;" he would, so to say, have alleged[1] merit. In some places it is true he calls it his own righteousness also; but here he makes a more exact distinction, because even when he calls it "his own," he calls it given; as we say, *Give us this day our daily bread.* How *ours;* how *give?* In this place therefore speaking more distinctly he says, *Hear me in Thy Righteousness.* And he goes on, *And enter not into judgment with Thy servant.* What is, *Enter not into judgment with Thy servant?* "Stand not with me in judgment, in exacting of me all that Thou hast enjoined, in exacting of me all that Thou hast commanded. For Thou wilt find me guilty, if Thou shalt enter into judgment with me. Need therefore have I," saith he, "of Thy mercy, rather than of Thy most clear judgment." Wherefore then, *Enter not into judgment with Thy servant?* He goes on and says, *For in Thy Sight shall no man living be justified.* "For I am a servant; wherefore standest Thou up with me in judgment? Let me enjoy the mercy of the Lord." Wherefore? *For in Thy Sight shall no man living be justified.* What hath he said? As long as one lives in this life, no man is justified, that is, in the Sight of God. Not in vain did he add, *in Thy Sight:* but because one may be justified in the sight of men, so that that too may be fulfilled, *According to the righteousness which is of the Law, I was without blame,* in the sight of men. Recur to the Sight of God; *In Thy sight shall no man living be justified.*

Ps. 143, 1.

[1] vocaret

Matt. 6, 11. Luke 11, 3. Ps. 143, 1. 2.

vii. 7. What then are we to do? Let us cry, *Enter not into judgment with Thy servant.* Let us cry, *Wretched man that I am, who shall deliver me from the body of this death? The Grace of God, through Jesus Christ our Lord.* This then have we heard the Psalm, this have we heard the Apostle cry; because when that Righteousness shall be,

according to which the Angels live, when that Righteousness shall be, where there shall be no concupiscence, thereby let each one measure what is now, and what shall be then; and he will find in comparison of that righteousness, that this is *loss*, and *dung*. But whosoever deemeth that he is now able to fulfil righteousness, when he shall have lived well and innocently according to the uncertainty[1] of human estimation; hath stopped by the way; he desires no better, because he thinks he hath fulfilled; and more than all, attributing it to himself, he will be proud. And a humble sinner is better, than a proud righteous one. Therefore he saith, *And be found in Him, not having mine own righteousness, which is of the Law*, as the Jews thought, *but the Righteousness which is of the faith of Christ Jesus*. Then afterwards he saith, *If by any means I may attain unto the resurrection of the dead*. There he believed that he should fulfil righteousness, that is, should have a plenary righteousness. In comparison of that resurrection, the whole life we now spend is *dung*. Hear the Apostle speaking still more expressly, *If by any means I may attain unto the resurrection of the dead; not as though I had already attained, or were already perfect*. And then he wove in, *Brethren, I count not myself to have apprehended*. How doth he compare righteousness to righteousness, salvation to salvation, faith to sight, exile to the city?

SERM. CXX. [170.B.]

[1] probabilitatem

Phil. 3, 9. v. 11. v. 12. v. 13.

8. Attend how he fulfils this; *Brethren, I count not myself to have apprehended. But one thing.* What *one*, but to live by faith, by the hope of eternal salvation, where shall be plenary and perfect rightcousness, in comparison of which the things which are to pass away are *loss*, and the things which are to be disallowed, *dung*. What then? *But one thing, forgetting the things which are behind, stretching forth myself to those which are before, I follow on according to my aim to the prize of the supernal calling of God in Christ Jesus*. And to those who might flatter[2] themselves on their perfection, *But let us as many as be perfect, be thus minded*. He had but now called himself imperfect, and now perfect. Why, but because this is man's perfection, to have discovered that he is not perfect? *But let us, as many as be perfect, be thus minded. And if peradventure in any thing ye be*

viii.

v. 13. v. 14.

[2] præsumere

v. 15.

SERM. CXX. [170.B.] *otherwise minded, this also God will reveal unto you;* that is, that if in any progress of soul ye judge yourselves justified, by reading the Scriptures, and finding what is the True and Perfect Righteousness, ye may find yourselves guilty, and by the longing for things to come, may condemn things present, may live by faith, and hope, and charity; and understand that what ye still believe, ye do not yet see; what ye still hope for, ye do not yet hold fast; what ye still long for, ye do not yet fulfil. And if such be the charity of those in exile, what shall be that of them who see? Therefore, he who taught the Righteousness of God, and established not his own, cried out in the Psalm, *Hear me in Thy Righteousness: and enter not into judgment with Thy servant; for in Thy Sight shall no man living be justified.*

ix. 9. According to this life it is said to Moses, "No man hath seen the Face of God, and lived." For we must not live in this life, that we may see That Face. We must die to the world, that we may live to God eternally. Then we shall not sin, not only in deeds, but not even in concupiscences, when we shall see That Face, Which conquereth all concupiscences. For It is so Sweet, my Brethren, so Beautiful, that when It is seen, nothing else can give delight. It will be an insatiable satiety, no loathing; we shall alway hunger, we shall always be full. Hear these two sentences from Scripture; *They that drink Me,* saith Wisdom, *shall yet be thirsty, and they that eat Me, shall yet be hungry.* But that thou mayest not deem that there shall be want and hunger there, hear the Lord; *Whosoever shall drink of this water, shall never thirst.* But you say, "When will this be?" Whensoever it shall be, yet *expect the Lord, wait patiently on the Lord, do manfully, and let thy heart take courage.* What! does as much remain, as has passed already? Look from Adam even to this day, how many ages have passed away, and behold they are now no more. But a few days, so to say, remain; for so what remains may be said to be in comparison of the ages past. Let us exhort one another, let Him Who hath come to us exhort us, Who hath run the way, and said, "Follow;" Who hath ascended first into Heaven, that, as the Head, He may from on high succour the rest of the members labouring on earth; Who called

Exod. 33, 20.

Eccles. 24, 21.

John 4, 14.

Ps. 26, 14. Sept. (27. E. V.)

from Heaven, *Saul, Saul, why persecutest thou Me?* Therefore let no one despair; what hath been promised shall in the end be rendered to us; there shall that righteousness be fulfilled. SERM. CXX [170.B.] Acts 9, 4.

10. Ye have heard that the Gospel too accords with these words. *The will of the Father*, saith He, *is, that all which He hath given Me should not perish, but have eternal life; and I will raise them up at the last Day.* Himself, on the first Day, us, at the last Day. The first Day for the Head of the Church. For our Day the Lord Christ hath no setting. The last Day, will be the end of the world. I would not have you say, "When will this be?" For the race of mankind it will be long first, to each individual of men it will be nigh; for each man's last day is the day of his death. For when thou shalt depart hence, thou wilt be received according to thy deserts, and wilt rise again to receive the things that thou hast done. Then will God crown not so much thy merits, as His own gifts. Whatsoever He hath given thee, if thou hast kept it, He will recognise. Now then, Brethren, let not our longing be but for Heaven, let it not be but for life eternal. Let no one be well-pleasing to himself, as one who hath lived here righteously, and compare himself with those who live evilly, after the manner of the Pharisee, who justified himself, who had not heard the Apostle, *Not as though I had already attained, or were already perfect.* He had not then attained to what he was still longing for. He had received the earnest, so he said; *Who hath given unto us the earnest of the Spirit.* To that whereof He was an earnest, did he desire to attain; a certain participation, but very different. In one sort do we now participate, in another shall we participate then. Now by faith, by hope, in the Same Spirit; but then there will be sight, will be possession; but the Same Spirit, the Same God, the Same Fullness. He Who calleth to the absent, will exhibit to the present; He Who calleth the exiles, will nourish and support in the Country. x. John 6, 39. & 40. 2 Cor. 5, 5.

11. Christ hath become the Way to us, and do we despair of reaching the end? This Way cannot be brought to an end, cannot be stopped, cannot be spoiled, neither by rains, nor floods, nor blocked up by robbers. Walk thou securely in xi.

Serm. CXX. [170.B.] Christ, walk; stumble not, fall not, look not back, stop not in the way, get not out of the way. Only avoid all these things, and thou hast reached the end. When thou shalt have reached it, then glory thou at once herein; glory not in thyself. For whoso praiseth himself, doth not praise God, but turneth himself away from God; as when a man chooses to withdraw from the fire, the fire continues warm, but he grows cold; as when a man chooses to withdraw from the light, if he withdraw, the light continues bright in itself, but he is in darkness. Let us not withdraw from the heat of the Spirit, from the light of Truth. Now have we heard the Voice, 1 Cor. 13, 12. *but then shall we see face to Face.* Let no one be well pleased with himself, let no one insult another. Let us all in such wise wish to make advancement, as not to envy the advancing, insult not those who fail; and so in us will be with joy fulfilled what hath been promised in the Gospel, *And I will raise them up at the last day.*

SERMON CXXI. [CLXXI. Ben.]

On the words of the Apostle, Phil. iv. "Rejoice in the Lord always, &c."

i. 1. The Apostle enjoins us to *rejoice*, but *in the Lord*, not Jam. 4, 4. in the world. For *whosoever will be a friend of this world*, as saith the Scripture, *shall be accounted the enemy of God.* Matt. 6, 24. For as *no man can serve two masters;* so can no one rejoice both in the world and in the Lord. These joys differ much from one another, and are altogether contrary. When there is rejoicing in the world, there is no rejoicing in the Lord; when there is rejoicing in the Lord, there is no rejoicing in the world. Let rejoicing in the Lord prevail, till the rejoicing in the world be ended. Let the rejoicing in the Lord be always on the increase; the rejoicing in the world always lessening, till it come to an end. And this is not said as though when we are in the world we ought not to rejoice; but that when we are even in the world, we may rejoice already in the Lord. But a man will say, "I am in the

world; of course if I rejoice, I rejoice there where I am." What! because thou art in the world, art thou not in the Lord? Hear the same Apostle speaking to the Athenians, and in the Acts of the Apostles saying of God and the Lord our Creator, *In Him we live, and move, and are.* For He Who is every where, where is He not? Did he not exhort us hereunto? *The Lord is very nigh, be careful for nothing.* This is a great thing, that He is ascended above all Heavens, and is very nigh them who are on the earth! Who is this far off, and very nigh, but He Who in mercy became very nigh to us? SERM. CXXI. [171.B.] Acts 17, 28. Phil. 4, 5. & 6.

ii. 2. For the whole race of mankind is that man, who lay in the way left half dead by robbers, whom the Priest and the Levite passing by disregarded, and a Samaritan as he passed by came up to take care of him and help him. Now whence came the occasion of this narrative? He gave a certain man who asked, what are the best and highest precepts in the Law, to understand that they are two, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbour as thyself. And he said, And who is my neighbour? And the Lord answered, A certain man went down from Jerusalem to Jericho.* (He shews him in a manner to be an Israelite.) *And fell among thieves. When they had stripped him, and grievously wounded him, they left him in the way half dead.* A Priest passed along, a neighbour by blood of course, and passed by him as he lay. A Levite passed along, he again a neighbour by blood, he too disregarded him as he lay. A Samaritan passed along, distant in blood, in mercy a neighbour, and he did what you know. And in this Samaritan the Lord Jesus Christ would have Himself to be understood. For Samaritan is by interpretation Keeper. Therefore *He rising from the dead, dieth no more, and death shall have no more dominion over Him; for He Who keepeth Israel doth neither slumber nor sleep.* Again, when the Jews blasphemed Him with so great revilings, they said, *Say we not truth that Thou art a Samaritan, and hast a devil?* Forasmuch then as there were two reviling words cast in the Lord's teeth, and it was said to Him, *Say we not truth, that Thou art a Samaritan, and hast a devil?* He might have Luke 10, 27. &c. Rom. 6, 9. Ps. 121, 4. John 8, 48.

SERM. CXXI. [171.B.] answered, "I am neither a Samaritan, nor have I a devil;" but *He answered, I have not a devil.* That which He answered, He refuted; that, on which He was silent, He confirmed. He denied that He had a devil, Who knew that He drave out devils; He did not deny that He was a Keeper of the weak. Therefore *the Lord is very nigh;* in that the Lord was made very nigh unto us.

iii. 3. What so far, what so remote, as God from men, the Immortal from mortals, the Just from sinners? Not far in place, but in unlikeness. For thus too we are wont to speak, in speaking of two men, when their characters are different: "This one is far from the other." Even though they should be standing side by side, even though they should dwell in close neighbourhood, even though they should be bound by one chain; the godly is far from the ungodly, the innocent is far from the guilty, the just is far from the unjust. If this is said of two men, what of God and men? Forasmuch then as the Immortal and Just One was far from us, as from mortals and sinners, He descended to us, that That Far One might be made very nigh unto us. And what did He? Forasmuch as He had two good things, and we two evil things; He, two good things, Righteousness and Immortality; we two evil, iniquity and mortality; if He had taken both our evil things, He would have become like unto us, and together with us had needed a deliverer. What then did He, that He might be very nigh unto us? Very nigh, not that which we are, but nigh us. Mark the two things: He is Righteous, He is Immortal. In thy two evil things, one is guilt, the other is penalty; the guilt is, that thou art unrighteous, the penalty, that thou art mortal. That He might be very nigh, He took thy penalty, He did not take thy guilt; and if He took it, He took it to efface, not to incur it. The Righteous and Immortal, far from the unrighteous and mortal. Mortal sinner, thou wert far from the Righteous Immortal One. He was not made a sinner as thou; but He was made mortal, as thou. Abiding Righteous, He was made mortal. By taking the penalty, and not taking the guilt, He effaced both the guilt and penalty. *The Lord*, therefore, *is very nigh, be careful for nothing.* Though in Body He hath ascended above all

Heavens, He hath not withdrawn in His Majesty. He is every where present, Who made all things. SERM. CXXI. [171.B.] iv.

4. *Rejoice in the Lord always.* What is rejoicing in the world? Rejoicing in iniquity, rejoicing in filthiness, rejoicing in what disgraces and deforms. In all these doth the world rejoice. And all this would not be, if men had not willed it. Some things there are which men do, others which they suffer, though they will not, they endure them. What then is this world, and what the rejoicing of the world? I say, Brethren, with all the brevity I can, as the Lord helpeth me, in haste, and briefly I say; The joy of the world is unpunished wickedness. Let men live in luxuriousness, in fornication, in the trifles of the spectacles, let them wallow in drunkenness, pollute themselves with filthiness, and suffer no evil; and see the rejoicing of the world. Those evils which I have enumerated, let not famine chastise, nor the fear of war, nor any fear, nor any disease, nor any adversities; but let their all be in abundance of substance, in the peace of the flesh, in the security of an evil mind, lo, see the rejoicing of the world. But God thinketh not as man; the thought of God is One, that of man another. It is of great mercy, not to leave wickedness unpunished; and He vouchsafeth now to chasten with the scourge, that He may not be compelled to condemn to Hell at the last. Phil. 4, 4.

5. For wouldest thou know, how great a punishment no punishment is, not however for the righteous, but for the sinner, who hath a temporal punishment, that there may not succeed an eternal? Wouldest thou then know, how great a punishment no punishment is? Ask the Psalm; *The sinner hath provoked the Lord to anger.* He exclaimed with vehemence, he gave heed, considered, cried out; *The sinner hath provoked the Lord to anger.* Wherefore, I pray? what hast thou seen? Now he who made this exclamation, saw a sinner living with impunity in luxuriousness, doing ill, abounding in good things, and he cried out, *The sinner hath provoked the Lord to anger.* Wherefore hast thou said this? For what hast thou seen? For the greatness of His wrath He doth not require it. Understand ye, Christian brethren, the mercy of God. When He chastiseth the world, He doth not wish to condemn the world. For the greatness of v. Ps. 9, 34. Sept. (10, 13. E. V.)

SERM. CXXI. [171.B.] His wrath He doth not require. Therefore He doth not require, because His anger is great. Great is His anger. By sparing He is severe, but justly severe. For severity[1] is, as it were, severe verity. If then He is severe at any time in sparing, it is good for us that He succour us in chastising. And yet if we consider the doings of mankind, what do we suffer? *He hath not done unto us according to our sins.* For we are sons. Whereby do we prove this? The Only Son died for us, that He might not remain Alone. He would not be Alone, Who died Alone. For the Only Son of God made many sons of God. He bought brethren to Himself by His Own Blood, the Disapproved approved, the Sold redeemed, the Disgraced honoured, the Slain quickened. Dost thou doubt that He will give thee His good things, Who hath not disdained to take thy evil things? Therefore, Brethren, rejoice in the Lord, not in the world; that is, rejoice in the truth, not in iniquity; rejoice in the hope of eternity, not in the flower of vanity. So rejoice ye; and wheresoever ye be, and how long soever ye shall be here, *The Lord is very nigh, be careful for nothing.*

[1] severitas sæva veritas

Ps. 103, 10.

SERMON CXXII. [CLXXII. BEN.]

On the words of the Apostle, 1 Thess. iv. "But we would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as the others which have no hope." And concerning works of mercy, whereby the dead are helped.

1. 1. THE blessed Apostle admonisheth us, that, *concerning them which are asleep*, that is, our dead dearest ones, *we should not sorrow, as the others which have no hope*, the hope, namely, of the Resurrection and eternal Incorruption. For therefore doth the most true usage of Scripture also call them *sleeping*, that when we hear of *sleeping*, we may in no wise despair of their waking again. Whence also it is chanted in the Psalm, *Shall he that sleepeth no more rise again?* There is then concerning the dead for those who love them a certain sorrow in some sort natural. Not

1 Thess. 4, 13.

Ps. 40, 9. Sept. (41, 8. E. V.)

opinion, indeed, but nature, hath an horror of death. Nor would death have happened to man, but by the punishment which guilt had preceded. Wherefore, if animals which are so created as to die each in its own time, flee death, love life, how much more man, who had been so created, as that had he willed to live without sin, he had lived without end! Hence therefore it must needs be that we be sad, when those we love, by dying leave us; because, although we know that they are not leaving us who are to remain behind, for ever, but a little while preceding us who are soon to follow; yet death itself which nature flieth, when it seizeth a beloved one, saddens within us the affection of this very love. Therefore the Apostle did not admonish, that we sorrow not; but *not as the others which have no hope*. We sorrow then in the deaths of our friends by the necessity of losing them, but with the hope of recovering them. By the one we are distressed, by the other consoled; on the one side infirmity afflicts, on the other faith refreshes; on the one the condition of humanity pains, on the other the divine promise heals. SERM. CXXII. [172.B.]

2. Wherefore the pomp of funerals, the crowding of rites, the costly care of burial, the rich construction of monuments, are solaces such as they are, for the living, not aids to the dead. But it is not to be doubted that by the prayers of Holy Church, and the saving Sacrifice, and alms which are expended for their souls, the dead are aided; that the Lord should deal more mercifully with them, than their sins have deserved. For this tradition of the Fathers, the Universal Church observes, that for them who have deceased in the communion of the Body and Blood of Christ, when they are commemorated in their proper place at this Sacrifice, prayer be made, and it be announced that that Sacrifice is offered for them also. But when for the sake of recommending them works of mercy are duly done[1], who can doubt that they help them, for whom prayers are not without effect put up to God? It is not by any means to be questioned, that these do profit the departed; but only such as have so lived before death, that these things may be useful to them after death. For they who have departed this life without *the faith which worketh by love*, and its sacraments, in vain for them are paid by their friends such like offices of piety, of ii.

[1] celebrantur

Gal. 5, 6.

SERM. CXXII. [172. B.] which whilst they were here, they were without the earnest, either not receiving, or receiving in vain the grace of God, and laying up in store for themselves not mercy, but wrath. No new merits then are purchased for the dead, when their friends do any good work in their behalf, but to their's going before these following are joined. For it was brought to pass only whilst they were living here, that these things should be of any avail to them, when they had ceased to live here. And therefore any one who finishes this life, will not be able to have aught after it, save what he hath merited in it.

[1] pia

3. Let then the affectionate[1] hearts of dear friends be allowed to sorrow for the deaths of those belonging to them with a grief that shall admit of cure, and let them by their mortal condition, pour forth tears that shall admit of consolation; and let the joy of faith quickly stop them, whereby the faithful are believed, when they die, to depart a little while from us, and to pass on to a better estate. Let also the offices of brotherly love console them, whether those which are rendered to the departed[2], or those which are ministered to the mourners, lest the complaint of those be just who say, *I waited for one that would be sad together with me, and there was none, and for comforters, and I found none.* Let care be had for burying and building sepulchres according to men's power; for that these too are reckoned in Holy Scripture among good works; and not only in the case of the bodies of Patriarchs and other Saints, and of all, whosoever they be, that lie in human carcases; but even in that of the Body of the Lord Himself they are held up and praised who have so done. Let men fulfil towards their friends these offices of a last duty, and alleviations of their human sorrow. But those things which help the souls of the departed, oblations, prayers, almsgivings, let those much more carefully, earnestly, abundantly lay out for them, who love their friends dead in flesh, not in spirit, not only in a fleshly but in a spiritual manner also.

[2] funeribus

Ps. 68, 21. Sept. (69, 20. E. V.)

SERMON CXXIII. [CLXXIII. BEN.]

On the same words of the Apostle, 1 Thess. iv.

1. WHEN we celebrate the days of departed brethren, we ought to have in mind both what should give hope, and what should give fear. For on this score ought we to have hope, forasmuch as *precious in the sight of the Lord is the death of His Saints:* but on this score ought we to have fear, in that, *The death of sinners is very evil.* And therefore with a view to hope, *The just shall be in everlasting memory;* with a view to fear, *From the evil hearing he shall not fear.* For there shall be an *evil hearing* than which there can be none worse, when to those on the left hand it shall be said, *Depart ye into everlasting fire. From this evil hearing the just shall not fear.* For he shall be at the right hand amongst those to whom it shall be said, *Come, ye blessed of my Father, receive the Kingdom.* But in this life, which is passed midway before the supreme goods and before the supreme ills, in the midst of middle goods and ills, that is, on neither side, the supreme; because both whatever good things a man may have here, in comparison of the eternal good things they are nothing; and whatever evil things a man has trial of in this life, they are not even to be reckoned in comparison of eternal fire; in this middle state of life then, we ought to hold fast what we have now heard out of the Gospel, *He that believeth in Me*, saith He, *liveth, though he die.* He both announceth life, and denieth not life. *He that believeth in Me, liveth though he die.* What is, *liveth though he die?* Though he die in body, he liveth in spirit. Then He adds, *And whoso liveth and believeth in Me shall not die for ever. Though he die* mark ye[1]; how, if he shall not die? But though he die for a time, he shall not die for ever. Thus is this question solved, that the words of truth may not be contrary to one another, and may be able to instruct the affection of piety. Therefore though we must die in body, we live if we believe.

SERM. CXXIII. [173.B.] i.

Ps. 116, 15.

Ps. 33, 22. Sept. 34, 21. E. V.

Ps. 111, 7. Sept. 112, E. V.

Mat. 25, 41.

v. 34.

John 11, 25.

v. 26.

[1] certe

SERM. CXXIII. [173.B.] ii.

2. But our faith is exceedingly different from all the faith of the Gentiles on the resurrection of the dead. For this they do not at all receive; because they have no place to receive it. For *the will* of man *is prepared by the Lord,* that it may be a receptacle of faith. The Lord saith to the Jews, *My Word hath no hold in you.* Therefore hath it hold in those, in whom it findeth what can hold. For in them doth the word which hath hold, find what can hold, whom God in promising deceiveth not. For He Who seeketh the lost sheep, both knoweth what He seeketh, and where to seek it, and how to collect its scattered limbs, and to bring it back to the one Salvation, and so restore it as never more to lose it. Let us then console one another, even by these our words. A man's heart may not possibly sorrow at the death of one very dear; but better is man's heart when it sorrows made whole, than by not sorrowing, made inhuman. Mary clave closely to the Lord, and sorrowed for her brother who was dead. But why marvellest thou that Mary sorrowed then, when the Lord Himself wept? Now it may perplex a man, how did He weep for the dead, when He forthwith gives the order for him to live? He did not weep for the dead one, whom He raised up; but for death which man by sinning procured for himself. For if sin had not gone before, doubtless death had not followed. Therefore the death of the body also followed, which the death of the soul preceded. The death of the soul preceded by forsaking God, and the death of the body followed by the forsaking of the soul. In the first he forsook with his own will, in the second he was forced to forsake against his will. As though it were said to him, "Thou hast withdrawn from Him Whom thou oughtest to love, withdraw from that thou hast loved." For who wishes to die? No one assuredly; yea so truly no one, that it was said to the blessed Peter, *Another shall gird thee, and carry thee whither thou wouldest not.* If then there were no bitterness in death, there would be no great courage in Martyrs.

Prov. 8, 35. Sept.

John 8, 37.

Luke 15, 4.

John 11.

John 21, 18.

iii.

3. Therefore also the Apostle saith, *I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as the Gentiles which have no hope.* He doth not simply say, that ye sorrow not; but, *that ye*

1 Thess. 4, 13.

sorrow not in such wise *as the Gentiles, which have no hope.* For it must needs be that ye should sorrow; but when thou sorrowest, let hope console thee. For how dost thou not sorrow, when the body which liveth by the soul, becomes lifeless, by the soul's departure? He who did walk lieth on the ground, who did speak is silent, the closed eyes receive not the light, to no voice are the ears opened; all the members' offices are ceased; there is none to move the steps to walk, the hands to work, the senses to perceive. Is not this the house which some invisible inhabitant once adorned? He hath departed who was not seen, there hath remained what may with pain be seen. This is the cause of sorrowing. If this be the cause of sorrowing, let there be this sorrow's consolation. What consolation? *For the Lord Himself with commandment*[1], *and with the voice of an Archangel, and at the last trump, shall descend from Heaven, and the dead in Christ shall rise first; then we which are alive, and remain, shall be caught up together with them in the clouds to meet Christ in the air.* Is this too for a time? No: but what is it? *And so shall we ever be with the Lord.* Perish sadness where there is so great consolation; let mourning be chased from the soul, let faith drive away sorrow. In so great a hope the temple of God ought not to be sad. Therein dwelleth the Good Comforter, therein, the Promiser Who never deceiveth. Why bewail we long the dead? Because death is bitter? Through it even the Lord hath passed. Let these few words suffice for your affection; may He Who doth not withdraw from your heart more abundantly console you; but vouchsafe in such sort to dwell, that He may vouchsafe also at the end to change us. Let us turn to the Lord, &c.

SERM. CXXIII. [173.B.]

v. 16.

[1] ἐν κελεύσματι.

v. 17.

SERMON CXXIV. [CLXXIV. Ben.]

On the words of the Apostle, 1 Tim. i. "This is a human word, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; &c." and on the Lesson of the Gospel, Luke xix. of Zacchæus. Against the Pelagians.

Delivered in the Basilica of Celerina on the Lord's Day.

Serm. cxxiv. [174.B.]

i. 1 Tim. 1, 15.

1. We have heard the blessed Apostle Paul saying, *It is a human word, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am the first. A human word* then, *and worthy of all acceptation.* Why *human*, and not divine? Doubtless unless this *human word* were divine also, it would not be *worthy of all acceptation.* But this *human word* is in such wise divine also, as Christ Himself is both Man and God. If then we do right to understand that *this word* is not *human* only, but divine also; why did the Apostle prefer calling it *human* to divine? For as he would not have spoken falsely had he called it divine, he hath not doubtless without a cause preferred to call it *human.* He hath made choice then of that, whereby Christ came into the world. For He came by that whereby He is Man. For Whereby He was God, He was here always. For where is God not, Who hath said, *I fill Heaven and Earth?* Jer. 23, 24. Christ is assuredly *the Power and Wisdom of God;* Whereof it is said, *It reacheth from end to end mightily, and sweetly doth it order all things.* Wisd. 8, 1. *He was in the world* then, *and the world was made by Him, and the world knew Him not.* John 1, 10. He was both here, and He came; He was here by Divine Majesty, He came by human infirmity. Because He came then by human infirmity, therefore in announcing His advent, he said, *A human word.* The human race had not been delivered, had not the Word of God vouchsafed to be human. For so that man even is called human, who shews himself a man, and especially who receives a man into his house. If then he is called human who receiveth a man into his house, how Human is He Who hath received Man into Himself?

ii.

2. Therefore *it is a human word and worthy of all acceptation, that Christ Jesus came into the world to save sinners.* Mark the Gospel; *For the Son of Man hath come to seek*

and save that which was lost. If man had not been lost, the Son of Man had not come. Therefore man was lost, the Man-God came, and man was found. Man was lost by free-will; the Man-God came by liberating Grace. Dost thou ask what power for ill free-will hath? Call to mind man sinning. Dost thou ask what power to aid God and Man hath? Mark in Him liberating Grace. In no way could it be so shewn, how great the power of man's will is when usurped by pride, to avoiding evil without the help of God; it could not be more and more clearly manifested than in the case of the first man. Behold then the first man was lost, and where should he have been, had not the Second Man come? Because the first was man, therefore the Second also Man, and therefore the *word, human.* Yes verily, in no way doth the kindness of grace, and the bounty of God's omnipotence so appear, as in the Man, *the Mediator between God and men, the Man Christ Jesus.* For what are we saying, my Brethren? I am speaking to those who have been nurtured in the Catholic Faith, or gained over into Catholic Peace. We know and maintain that *the Mediator between God and men, the Man Christ Jesus,* in so far as He was Man, is of the same nature as we ourselves are. For our flesh and His Flesh are not of a different nature, nor our soul and His Soul of a different nature. He assumed this nature, which He judged right to save. In nature He had nothing less than we, but in guilt had He nothing. Nature pure, but not human only. There was God, there was the Word of God. And as thou one man, art soul and flesh; so He too One Christ, God and Man. Will any one then dare to say, that our nature in Him, the Mediator, first merited God's favour by free-will, and so deserved to be assumed, that Man and God might be the One Christ Jesus? Lo we may say that by our virtues, by our conduct, by the conversation of our lives, we have merited to be made the children of God; we may say, "We have received the commandment, if we keep it, and live well, we shall be admitted into the number of the children of God." But did He first live as the Son of Man, and by well-living was He made the Son of God? He began by It, yea by It began, and by His assuming was made. For *the Word was made Flesh, that It might dwell*

SERM. CXXIV. [174.B.]

1 Tim. 2, 5.

Vid. Serm. 17.(Ber. 67.) iv. (al. 7.) note h. Oxf.Ed.

John 1, 14.

Serm. CXXIV. [174.B.] *among us.* The Word of God, the Only Son of God, assumed the Soul and Flesh of man, not before deserving it of Him, nor labouring in his own strength to receive that height of glory, but altogether freely. For nothing preceded that assumption; by the assumption He was made. A Virgin conceived: before the Virgin's conception was there a man, mediator? He was not assuredly before that just. For how was He just, Who was not even? A Virgin conceived, and by the assumption of Man He thence began. With good reason
Ibid. was it said, *We saw His glory, the glory as of the Only-Begotten of the Father, full of grace and truth.* Thou art a
Luke15, 12. lover of free-will, thou art about to say to thy Father, *Give me my substance which falleth to me.* What, art thou committing thyself to thine own self? Better is He able to preserve thee, Who was able, before thou wert, to create thee.

iii. Acknowledge Christ then, He is full of grace. He willeth to pour out upon thee this whereof He is full; He saith to thee, "Seek thou My gifts, forget thine own merits; for if I were to seek for thy merits, thou wouldest not come to My gifts. Lift not up thyself, be small, be Zacchæus."

Luke19, 3. 3. But you will say, "If I should be Zacchæus, I shall not be able to see Jesus for the crowd." Be not sad, ascend the Tree, where Jesus hung for thee, and thou shalt see Jesus. And what kind of tree was it that Zacchæus ascended? A sycamore tree. In our country it either grows no where at all, or perhaps in some few places rarely; but in those parts there is abundance of this kind of tree and fruit. Sycamores are said to be a sort of fruit like figs; but still there is some difference, which those who have seen or tasted them can perceive. But as is indicated by the interpretation
[1] fatuæ of the word, sycamores are in Latin by interpretation insipid[1] figs. See now my Zacchæus, see him, I pray thee, wishing in the crowd to see Jesus, and not able. For he was low, the crowd was proud; and this crowd was a hindrance to itself for seeing the Lord well, as is the case usually with a crowd; he ascended from the crowd, and now with no hindrance from the crowd saw Jesus. For the crowd says to the lowly, to those who are walking the way of lowliness, who leave their injuries with God, who require not vengeance of their enemies, the crowd insults them, and says, "Defenceless one,

who canst not avenge thyself!" The crowd hinders Jesus being seen; the crowd glorying and exulting when it hath the power to avenge itself, hinders Him being seen Who as He hung said, *Father, forgive them, for they know not what they do.* Him then Zacchæus, in whom was figured the person of the lowly, wishing to see, regarded not the hindering crowd; but ascended the sycamore, so to say, the tree of insipid fruit. *For we*, saith the Apostle, *preach Christ Crucified, to the Jews indeed a stumbling block:* mark the Sycamore; *and to the Gentiles foolishness.* And again upon the Cross of Christ the wise of this world insult us, and say, "What a heart have ye, who worship a Crucified God?" What a heart have we? Not, it is true, yours. *The wisdom of this world is foolishness with God.* For we have not your heart. But ye say that our heart is foolish. Say what ye will; let us ascend the Sycamore, and see Jesus. For for this reason cannot ye see Jesus, because ye are ashamed to ascend the Sycamore. Let Zacchæus lay hold of the Sycamore, let the lowly one ascend the Cross. Nay, not ascend only; lest he be ashamed of the Cross of Christ, let him stamp It on the forehead, where is the seat of shame; there by all means, there in the member in which shame is seen, there let that be stamped by which he may escape shame. I suppose that you mock at the Sycamore; and it is It That hath made me see Jesus. But thou dost mock at the Sycamore, in that thou art a man; but *the foolishness of God is wiser than men.*

SERM. CXXIV. [174.B.]

Luke 23, 34.

1 Cor. 1, 23.

1 Cor. 3, 19.

1 Cor. 1, 25.

4. And the Lord saw this Zacchæus. He was seen, and he saw; but unless he had been seen, he had not seen. For *whom He hath predestinated, them He also called.* It is He who said to Nathanael, already as it were supporting the Gospel by his testimony, and saying, *Can any good thing come out of Nazareth?* The Lord said to him, *Before that Philip called thee, when thou wast under the fig-tree, I saw thee.* You know whereof the first sinners, Adam and Eve, made themselves aprons. When they sinned, *they made themselves aprons of fig-leaves*, and covered their shame; because by sinning they did what caused shame. If then the first sinners, from whom we derive our origin, in whom we were lost, that He might *come to seek and save that*

Rom. 8, 30.

iv.

John 1, 46.

v. 48.

Gen. 3, 7.

Luke 19, 10.

SERM. CXXIV. [174.B.] *which was lost*, if they made themselves aprons of fig-leaves to hide their shame; what else is meant by, *When thou wast under the fig-tree, I saw thee;* but, "Thou hadst not come to the Purifier of sin, unless He had first seen thee in the shadow of sin?" That we might see, we were seen; that we might love, we were beloved. *My God, His mercy shall prevent me.*

Ps. 58, 11. Sept. 59, 10.

E. V.

5. Now then, the Lord Who had received Zacchæus into His Heart, vouchsafed to be received into his house; and said, *Zacchæus, make haste and come down, for I must abide in thy house.* A great boon he thought it to see Christ. He who thought it a great and ineffable boon to see Him passing by, on a sudden was[1] thought worthy to have Him in his house. Grace is infused, *faith worketh by love;* Christ is received into the house, Who was dwelling already in the heart. Zacchæus says to Christ, *Lord, the half of my goods I give to the poor, and if I have defrauded any man of aught, I restore fourfold.* As if he had said, "With this view I hold the half, not as a fund to possess, but from whence to pay." Lo what it is truly to receive Jesus, to receive into the heart. For there was Christ, He was in Zacchæus, and of Him he was saying to himself what he heard out of His mouth. For thus the Apostle saith, *That Christ may dwell in your hearts by faith.*

Luke 19, 5.

[1] meruit

v. 8.

Ephes. 3, 17.

6. Now then because he was Zacchæus, because *he was chief of the publicans*, because he was a great sinner; that crowd, whole as it thought itself, which hindered him from seeing Jesus, marvelled, and found fault that Jesus had entered into a sinner's house. This was to find fault, that the Physician had entered into the sick man's house. Because then Zacchæus was derided as a sinner, but in truth was derided, the healed by the unhealed, the Lord answered the deriders, *To-day is salvation come to this house.* Lo, wherefore I have entered in, *to-day is salvation come.* Assuredly, if the Saviour had not entered, salvation had not come to that house. Why then dost thou marvel, thou sick one? Do thou too call Jesus, do not fancy thyself whole. He hath hope in his sickness, who receiveth the physician; he is sick past hope, who in madness striketh the physician. What sort of madness then is his, who killeth the physician?

v.

Luke 19, 9.

But how great the goodness and power of the Physician, Who of His Own Blood, hath made a Medicine for His maddened murderer? For it was not without effect that He Who had *come to seek and to save that which was lost,* as He hung said, *Father, forgive them, for they know not what they do.* "They are mad, I am the Physician; let them rage on, I bear it patiently; when they have killed, then will I heal them." Be we then of the number of those whom He healeth. *It is a human saying, and worthy of acceptation, that Christ Jesus came into the world to save sinners;* great and small, *to save sinners. The Son of Man came to seek and save that which was lost.* SERM. CXXIV. [174.B.] Luke 23, 34. 1 Tim. 1, 15. Luke 19, 10.

vi. 7. He that saith that the age of infancy hath nothing for Jesus to save, denieth that Christ is Jesus for all faithful infants. He who saith, I repeat, that the age of infancy hath nothing in it for Jesus to save, saith nothing else than that the Lord Christ for faithful infants, that is, infants baptized in Christ, is not Jesus. For what is Jesus? "Jesus" is, by interpretation, "Saviour." "Jesus" is "Saviour." Whom He doth not save, by not having in them aught to save, for them He is not Jesus. Now if your hearts tolerate, that to any baptized Christ is not Jesus, I know not whether your faith can be acknowledged to be in the sound rule. Infants they are, but they are made His members. Infants they are, but they receive His sacraments. Infants they are, but they are made partakers of His Table, that they may have Life in them. Why dost thou say to me, "He is sound, he hath no corruption[1]?" Wherefore dost thou run to the Physician with him, if he have no corruption? Dost thou not fear lest He say to thee, "Away from hence with him whom thou deemest sound? The *Son of Man hath* not *come*, save *to seek and to save that which was lost.* Wherefore bringest thou him to Me, if he is not lost?"

[1] vitium

vii. 8. *It is a human saying, and worthy of all acceptation, that Christ Jesus came into the world.* Wherefore came He into the world? *To save sinners.* None other cause was there why He should come into the world. Not our good deserts, but our sins brought Him from heaven. This is the cause why He came, *To save sinners. And thou shalt call,* saith he, *His Name Jesus.* Why *shalt thou call His Name* Matt. 1, 21.

Serm. CXXIV. [174.B.] *Jesus? For He shall save His people from their sins. Thou shalt call His Name Jesus.* Why *Jesus?* What is the reason of this Name? Hear why: *For He shall save His people.* From what? *From their sins. His people from their sins.* What! do not babes appertain to this *people*, whom *Jesus shall save from their sins?* Plainly they do appertain, they appertain, my Brethren. So hold fast in your hearts, so believe, when in this faith ye bring little ones to the grace of Christ; lest if ye have not this faith in your hearts, ye with your tongue kill those for whom ye answer. Decidedly, Brethren, whoso cometh not with the babe with this faith, is a deceiver. "He is sound, he hath no harm, hath no corruption; but I will take him to the Physician." Why? "Because it is the custom." Dost thou not fear, lest the Physician say to thee, "Take him away with thee hence; *they that be whole need not a physician, but they that are sick.*

Matt. 9, 12.

viii. 9. I would recommend to your affection their cause who cannot speak for themselves. Let all infants be considered as wards, those even who have not buried their own parents. All the number of predestinated infants look for a guardian in the people of God, who wait for the Lord the Saviour. That poisoner wounded the whole mass of mankind in the first man; no one passeth to the Second from the first, but by the Sacrament of Baptism. In babes born, and not yet baptized, let Adam be acknowledged; in babes born and baptized, and thereby born again, let Christ be acknowledged. Whoso acknowledgeth not Adam in babes when born, will not be able either to acknowledge Christ in them when born again. But, "why," they say, "does a faithful man, already baptized, with his sin now forgiven, beget one who is with the sin of the first man?" Because he begetteth him by the flesh, not by the spirit. *That which is born of the flesh is flesh. And if our outward man*, saith the Apostle, *be corrupted, yet the inward is renewed from day to day.* From that in thee which *is renewed*, thou dost not beget the infant; from that in thee which *is corrupted* thou begettest the infant. Thou, that thou mayest not die for ever, wast born, and born anew; he now born, is not yet born anew. If by thy new birth thou livest, suffer him too to be born anew and live; suffer him,

John 3, 6. 2 Cor. 4, 16.

I say, to be born anew, suffer him to be born anew: why dost thou oppose? Why by novel disputations try to break the ancient rule of faith? For what is that thou sayest, "Little children have not even original sin at all?" What is it that thou sayest, but that they should not come to Jesus? But Jesus crieth out to thee, *Suffer little children to come unto Me*. Let us turn to the Lord, &c. SERM. CXXIV. [174.B.] Mark 10, 14.

SERMON CXXV. [CLXXV. BEN.]

On the same words of the Apostle, 1 Tim. i. "It is a faithful word, and worthy of all acceptation, &c."

1. WHAT has just now been read out of the Holy Gospel, the same also doth the Apostle Paul say, whose words are these; *It is a faithful word and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am the first*. None occasion was there for Christ the Lord's coming, but *to save sinners*. Take away diseases, take away wounds, and there is no occasion for medicine. If a great Physician hath come from heaven, some great one was lying sick throughout the whole compass of the world. This sick one is the human race. *But all have not faith. The Lord knoweth them that are His*. The Jews were proud, they lifted up themselves, they were high-minded, they thought themselves righteous, yea, moreover, they accused the Lord gathering sinners together. They then who were proud and high-minded, were left in the mountains, they belong to the *ninety and nine*. What is, "were left in the mountains?" Were left in earthly swelling. What is, "belong to the *ninety and nine?*" They are on the left hand, not on the right. For the *ninety and nine* are reckoned on the left hand; add one, you pass over to the right. He came then, as He saith Himself in another place; *The Son of Man came to seek and to save that which was lost*. For the whole was lost; by the sin of one, in whom the whole was, the whole was lost. But One came without sin, to save from sin. But, what is worst, by pride they were at once sick, and believed themselves to be sound. i. 1 Tim. 1, 15. 2 Thess. 3, 2. 2 Tim. 2, 19. Luke 19, 10.

SERM. CXXV. [175.B.] 2. They are the more dangerously sick, who through fever have lost their mind. They laugh, and the sound weep. For a man in phrenzy laughs; but he is not sound. Yea, moreover, he who is of sound mind, weeps for the phrenzied one who laughs.

ii. At first, if you propose these two things, which is best, to laugh, or to weep? Who would not choose for himself to laugh? Yea, by reason of the wholesome sorrow of repentance, the Lord placed duty in weeping, blessing in laughing. How? When He said in the Gospel, *Blessed are they that weep, for they shall laugh.* Duty then is in weeping, in laughing the reward of wisdom. For He put laughing for joy, not its boisterous[1] uproar, but exultation. If then you propose these two things, and ask which of them is best, to laugh, or to weep; every man would wish to laugh, and none to weep. Yet further, if you add certain persons to these affections, and propose it with the persons thus; "Which is best, to laugh in phrenzy, or to weep in sound mind?" A man would choose for himself weeping with soundness of mind, rather than laughter with madness. So great is the blessing of soundness of mind, that it is preferred even with weeping. These people then who thought themselves sound, were much the more dangerously and desperately sick; and in this sickness whereby they had lost their minds, they even struck[2] the Physician. Nay, not struck merely; I will say the whole; not only struck Him, but even killed Him. But He, even when He was being killed, was the Physician; He was beaten the while He was curing them; He endured the fury of the phrenzied, yet did not desert the sick; He was seized, was bound, was struck with buffettings, received strokes with the reed, was derided, insulted, lastly, was brought to the judgment, condemned, hung upon the Tree, they raged around him on every side, yet was He the Physician.

Luke 6, 21.

[1] cachinnationem

[2] cædebant

3. You recognised the phrenzied people, recognise the Physician too. *Father, forgive them, for they know not what they do.* They in madness were raging, and in their rage were shedding the Physician's Blood; but He even of His very Blood was making Medicines for the sick. For in truth He did not say in vain, *Father, forgive them, for they know not what they do.* The Christian prays, and his

Luke 23, 34.

iii.

prayer is heard; Christ prayeth, and is not His prayer heard? For He Who with the Father heareth prayer, in that He is God, how is He not heard as Man, Which He was made for us? Undoubtedly He is heard. There they were, there they were raging; of them were those who blamed Him, and said, *Behold, He eateth with publicans and sinners.* They were among that people, by whom the Physician Himself was being killed, and in His Blood was being prepared an Antidote even for them. For whereas the Lord not only poured out His Blood, but expended even His Death to prepare a Medicine; He rose again to set forth an example of the Resurrection. In His own patience He suffered, to teach our patience; and in His own Resurrection He shewed forth patience' reward. Again, as ye know and we all confess, He ascended into heaven, then the Holy Spirit before promised was sent by Him. For He had said to His disciples, *Tarry ye in the city, until ye be endued with Power from on High.* Accordingly His promise also came, the Holy Ghost came, filled the disciples, they began to speak in tongues of all nations; in them the sign of unity came out. For one man spoke then in all tongues; for that the unity of the Church was to speak in all tongues. They who heard it were amazed. For they had known that they were simple[1] men, of one tongue only; and they marvelled and were astonished that men of one tongue, or at most two, should speak in the tongues of all nations; they were stricken with amazement, they lost their elation, of a mountain they become valleys. If they are now lowly, are valleys; they hold what you may pour into them, they do not let it go. If water comes on a high steep, it runs down, and flows off; if it come on a hollow, and low place, it is both holden and it settles. Such now were they, they were amazed, they marvelled, they had lost their fury.

Serm. cxxv. [175.B.]

Mark 2, 16.

Luke24, 49.

Acts 2.

[1] idiotas

4. At last as Peter spake to them, they were pricked, and that was brought to pass in them which the Psalm had predicted, *I am turned in my anguish, while the thorn is fastened.* What is *the thorn?* The pricking of repentance. Thus you have the very words of Scripture in the Acts of the Apostles: *They were pricked in heart, and said to the*

iv.

Ps.31,4. Sept. 32.E.V.

Acts 2, 37. &c.

SERM. CXXV. [175.B.] *Apostles, What shall we do?* Why said they, *what shall we do?* "We know what we have done; *what shall we do?* As far as our own doings are concerned, salvation is desperate; be there in your counsel, if it may be so, some hope of recovery. We know what we have done, tell us what to do. What is it we have done? For we have killed no common man; and great wickedness had we done, had we killed any innocent man. We have made choice of a robber, we have killed an Innocent One; we have made choice of one dead, we have killed the Physician; tell us, *what shall we do?*" And Peter, "*Repent, and be baptized every one of you in the Name of our Lord Jesus Christ;* that ye may pass over from *the ninety and nine* to *the hundred;*" because when ye were among *the ninety and nine*, ye did not deem repentance necessary for you, yea moreover ye insulted the Lord gathering sinners and wishing to make them penitents. Now then *pricked* as ye are, in that ye have come to the knowledge of your sin, *Repent, and be baptized every one of you in the Name of our Lord Jesus Christ;* be baptized in His Name, Whom chargeable with no crime ye killed; and your sins are forgiven you." They were brought back to hope; they sorrowed, they groaned, were converted, were healed. These are they; *Father, forgive them, for they know not what they do.*

Luke 23, 34.

v. 5. Let not any one of you then, Dearly beloved, when he hears that the Lord Jesus Christ came not for the righteous, but for sinners, love to be a sinner; lest haply he say in his heart, "If I should be righteous, Christ doth not love me; if I should be a sinner, He loveth me; in that for sinners, not for the righteous, He came down." For He answereth thee, "If thou hast acknowledged the Physician, why hast thou not feared the fever?" Of course, the Physician comes to the sick man, it is plain; but for this cause cometh the Physician to the sick man, that he may not be sick always. What say we then? what do we pronounce? what lay down? Doth the Physician love the sick, or the sound? He loves what he wishes to make; not what he finds. He comes it is true to the sick, he does not come to the sound; but do not regard this that He comes to the first, and does not come to

the second; for He loves the sound more than the sick. For, that you may know that He loves the sound more than the sick; would He make what He should hate? SERM. CXXV. [175. B.]

6. Therefore give heed to the Apostle Paul; *It is a faithful word, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am the first.* He said, *Of whom I am the first.* How was he *the first?* Were there not before him so many Jews, sinners? Were there not before him sinners among all mankind? Was no one among all men before him bound in sin? Was not Adam before him, who sinned first, and plunged us all headlong into death? What is, *Of whom I am the first?* "Of those to whom He came I am the first?" But neither is this true. Peter was chosen first, Andrew first, the other Apostles first, thou art the last Apostle; how sayest thou, *Of whom I am the first?* So then, the last Apostle, the first sinner. And how this, "the first sinner?" Peter sinned before thee when he thrice denied the Lord Himself. I will not say, how that even he, had he not been found a sinner, would not have passed over from the left hand to the right. 1 Tim. 1, 15. Matt. 4, 18. Mat. 26, 74. 75.

7. What then is, *Of whom I am the first?* In that I am worse than all. Therefore by *first* he would have understood "the worst." As in the case of builders, when any one wishes to build, what does he say? "Who is the first builder here? who is the first carpenter?" Or if one wishes to be cured, "Who is the first physician here?" He does not of course ask, who is the first in age, or who is the first in profession; but, who is the first in skill[1]. As they in skill first, so he in iniquity *first.* Why Paul in iniquity *first?* Recal Saul to mind, and you will find out. You are thinking of Paul, you have forgotten Saul; you are thinking of the shepherd, you have forgotten the wolf. Is it not he, whom one hand sufficed not for stoning Stephen, and who kept the clothes of the others? Is it not he, who was persecuting the Church every where? Is it not he, who had received letters from the Chief of the Priests? Because it was not enough for him to persecute the Christians, who were in Jerusalem; but he wished to go to other places, where he might find them, and bind them, and bring them to be punished. Was he not, when on his journey *he was breathing* and panting after vi. [1] arte Acts 7, 58. Acts 9, 2.

SERM. CXXV. [175.B.] *slaughter*, struck from heaven, and thunderstruck heard he not the Voice of the Lord unto salvation? Whilst he is walking, he is thrown to the ground: he is struck blind, that he may see. He then who was the first persecutor, there was not a worse than he.

vii. 8. Hear ye whereby ye may understand this better. The Lord Christ Himself spake to Ananias, when Paul had been Acts 9, 11. &c. now struck down, and raised up; and said to him, "Go to that street, thou wilt find Saul of Tarsus in Cilicia there, speak to him. *For he hath seen one Ananias coming in to him*, and baptizing him." He heard Saul's name, and trembled in the hands of the Physician Himself. But what is more pleasant, from whom Saul was named, I believe you recollect, yet for their sakes who do not, I would mention it. 1 Sam. 18,9.&c. Saul was that persecutor of David. Christ was in David, in David was Christ prefigured, in Saül, Saul was prefigured; as a David to Saul from heaven, *Saul, Saul, why persecutest thou Me?* Ananias is by interpretation *sheep:* The Shepherd was speaking to the sheep, and the sheep feared the wolf. So much had the fame of this wolf gone before, that the sheep could not think itself secure, not even in the Shepherd's hands. And the Lord spake to him, as to a trembling sheep. For when he had heard this, he said, "*Lord, I have heard of this man, how much evil he hath done to Thy Saints in Jerusalem, and now it is said, that he hath received letters from the Chief Priests, to bring bound whomsoever he may get hold of.* Whither art Thou sending me? a sheep to the wolf?" But He gave no ear to this excuse. For He had said Matt. 10, 16. already to His few lambs, *Behold, I send you as sheep in the midst of wolves.* "If sheep have been sent in the midst of wolves, why art thou afraid to go, Ananias, to him who is a wolf no longer? Thou didst fear the wolf; but the Lord thy God answereth thee, "Of this wolf I have made a sheep; of the sheep I will make a shepherd."

9. As this same Saul then, afterwards Paul, congratulates himself that he had attained to God's mercy, because he was viii. found *the first*, that is preeminent, in sins: *And nevertheless* 1 Tim. 1, 16. *I obtained mercy; that in me Christ Jesus might shew forth all long-suffering, because of them which should believe on Him unto life everlasting;* that all may say to themselves,

" If Paul was made whole, wherefore do I despair? If one so desperately sick was healed by so Great a Physician, why should not I adjust those Hands to my wounds? shall I not hasten to those Hands?" That all men might say this, therefore was Saul of a persecutor made an Apostle. Because where a physician comes, he looks out there for some one in desperate case, and heals him; and if he find him ever so poor, yet find him in desperate case; he does not look for pay there, but sets forth an impression of his skill. I will say then what I had begun. As Saul, I say, congratulates himself on being taken up and healed by Christ, because he was a sinner, and did not say, " Let me continue in sin, because Christ came for me, not for the righteous;" thou too, who hast heard that Christ came for sinners, do not thou sleep on in thy sweet couch; but hear the same Paul saying, *Rise thou that sleepest, and arise from the dead, and Christ shall give thee light.* Love not the bed of sin. *Thou hast turned all his couch in his weakness;* was said before. Arise, be sound, love sound health, and go not through pride again from the right hand to the left, from the valley to the mountain, from lowliness to swelling. When thou shalt have been made whole, that is, when thou shalt have begun to live righteously, ascribe it to God, not to thine own self. For it was not by praising thyself, that thou hast been made whole; but by pronouncing against thyself. For if through pride thou shalt praise thyself, thou wilt be more grievously sick. *For every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.* Let us turn to the Lord, &c.

SERM. CXXV. [175.B.]

Ephes. 5, 14. Ps. 40, 4. Sept. (41, 3. E. V.)

Luke 18, 14.

SERMON CXXVI. [CLXXVI. BEN.]

On the three lessons of the Apostle, 1 Tim. i. " It is a faithful word, and worthy of all acceptation, &c." Of the Psalm xciv. " O come, let us adore, and fall down before Him, &c." And of the Gospel, Luke xvii. about the ten lepers cleansed by the Lord. Against the Pelagians.

95. E. V.

1. To what the Lord vouchsafeth to teach us out of the sacred lessons, do ye, Brethren, give attentive ear, whilst He i.

Serm. CXXVI. [176.B.] giveth, and I minister. We have heard the first lesson of the Apostle; *It is a faithful word, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am the first. But for this cause I obtained mercy, that in me Christ Jesus might shew forth all His long-suffering, as an ensample to them which should hereafter believe on Him unto life everlasting.* This we have gathered from the Apostolic lesson. Then we chanted the Psalm, exhorting one another, with one voice, with one heart, saying, *O come, let us adore, and fall down before Him, and weep before the Lord Who made us;* in the same Psalm too, *Let us prevent His Face with confession, and make a joyful noise unto Him with psalms.* After these, the lesson of the Gospel shewed us the ten lepers cleansed, and one of them a stranger, giving thanks to his Cleanser. Let us treat of these lessons, as well as for the time we can, saying a few words of each; and to the utmost of our endeavours, by the Lord's assistance, not so dwelling on any of them, as to offer an hindrance to the other two.

1 Tim. 1, 15. v. 16.

Ps. 94, 6. Sept. (95, E. V.) v. 2.

2. The Apostle sets before us the science of thanksgiving. Remember ye the burden of the last lesson from the Gospel, how the Lord Jesus praiseth him that giveth thanks, reproves the unthankful, cleansed in skin, leprous in heart. What then said the Apostle? *It is a faithful word*, saith he, *and worthy of all acceptation.* What is this word? *That Christ Jesus came into the world?* For what? *To save sinners.* What art thou? Of whom *I am the first.* Whoso saith, "I neither am a sinner, nor have been a sinner," is unthankful to the Saviour. No single man in that mass of mortals which hath come down from Adam, no one man at all is there not sick, none without the grace of Christ healed. What question do you make of infants, if they be sick by descent of Adam? For they too are carried to the Church; and if they cannot run thither on their feet, they run with other's feet, that they may be healed. Mother Church lendeth them the feet of others that they may come, the heart of others that they may believe, the tongue of others that they may confess; that since for that they are sick they are weighed down by another's sin, so when they are whole, they may be by another's confession for them made whole. Let no one then whisper strange

ii. 1 Tim. 1, 15.

doctrines into your ears. This the Church hath ever held, ever maintained; this hath she received from the faith of the Fathers[1]; this she ever guardeth perseveringly unto the end. For *they that are whole need not a physician, but they that are sick.* What need then had the infant of Christ, if he be not sick? If he be whole, why by the hands of those who love him, seeketh he the Physician? If when infants are carried, they are said to have no birth-sin at all, and they come to Christ; why is it not said in the Church to those who bring them, "Away with these innocents hence; *they that are whole need not a physician, but they that are sick; Christ came not to call the righteous, but sinners?*" It was never said; nay, nor ever will be said. Let every one then, Brethren, speak what he can for him who cannot speak for himself. The guardianship of wards is earnestly recommended to Bishops, how much more the grace of infants? The Bishop protects the ward, that he may not, when his parents are dead, be oppressed by strangers. Let him cry out more for the infant, for whom he fears, lest he be by his parents killed; let him with the Apostle cry out, *It is a faithful word, and worthy of all acceptation, that Christ Jesus came into the world,* for no other cause than *to save sinners.* Whoso cometh to Christ, hath something in him to be healed; whoso hath not, there is no reason why he should be presented to the Physician. Let parents choose one of the two, either let them confess that in their little ones sin is healed, or let them give over presenting them to the Physician. This is nothing else than to wish to present one in sound health to a physician. What art thou presenting? "One to be baptized." Whom? "An infant." To whom art thou presenting him? "To Christ." To Him assuredly, *Who came into the world.* "Just so," says he. Wherefore came He into the world? *To save sinners.* Hath he then whom thou art presenting, aught in him to be made whole? If thou shalt say, "He hath;" by confessing thou effacest; if thou shalt say, "He hath not;" by denying, thou dost retain.

SERM. CXXVI. [176.B.]

[1] majorum Matt. 9, 12.

v. 13.

3. *To save sinners,* saith he, *of whom I am the first.* Were there no sinners before Paul? Assuredly at least Adam himself was before all, and the earth being full of sinners was destroyed by the deluge, and since, how many!

iii.

SERM. CXXVI. [176.B.] How is it true, *I am the first?* He called himself *the first*, not in the order of sinners, but in the greatness of sin. He had his mind on the greatness of his sin, whereupon he called himself *the first of sinners;* as among advocates, for example, "the first," is used; he is the first, not in that it is more years since he began to plead; but in that since he began, he hath surpassed the rest. Let the Apostle then say in another place, whereby he is the first of sinners; *I*, saith he, *am the last of the Apostles, that am not worthy to be called an Apostle, because I persecuted the Church of God.* None more violent among persecutors; none therefore before him among sinners.

1 Cor. 15, 9.

1 Tim. 1, 16.

4. *But*, saith he, *I obtained mercy.* And he setteth out the cause wherefore he obtained mercy; *That in me*, saith he, *Christ Jesus might shew forth all long-suffering, as an ensample unto them which should hereafter believe on Him unto life everlasting.* "Christ," he says, "designing to give pardon to sinners who turn to Him, even to His Own enemies, chose me His most bitter enemy first; that forasmuch as He healed me, none of all others might despair."

iv. This physicians do, when they come to places where they are unknown, they choose out first some desperate cases to cure; that in them they may at once exercise benevolence, and convey an impression of their learning; that each one in that place may say to his neighbour, "Go to that physician, assure yourself, he will cure you." And he says, "Cure me? Do you not see what I am suffering?" "I have known something like it; what you are suffering, I in truth have suffered too." So saith Paul to each several one that is sick, and disposed to despair of himself. "He that cured me, hath sent me to thee, and said to me, 'Go to that despairing one, and tell him what thou once hadst, what in thee I healed, how quickly I healed. I called from heaven, with one voice I struck and threw down, with another I made erect and elect[1], with a third I filled and sent, with a fourth I set free and crowned. Go, say to the sick, cry out to the desperate; *It is a faithful word, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.*' Why fear ye? why tremble? *Of whom I am the first;* I," saith he, "am speaking to you, the whole to the

Acts 9.

[1] erexi et elegi

sick, the standing to the lying down, the assured to the despairing. For *for this cause I obtained mercy, that in me Christ Jesus might shew forth all long-suffering.* Long bare He my disease, and so took it away; as a good physician He tolerated patiently the phrenzied, He bare with me striking him, He gave me to be struck for Him. *He shewed forth*, saith he, *in me all long-suffering, as an ensample to them which should hereafter believe on Him unto life everlasting.*" SERM. CXXVI. [176.B.]

5. Do not then despair. Ye be sick, go unto Him, and be healed; ye be blind, go unto Him, and be enlightened. Both ye who are whole give Him thanks; and ye who are sick, run to Him to be made whole: say all, *O come, let us adore, and fall down before Him; and weep before the Lord Who made us*, both men, and whole. For if He made us men, and we made ourselves whole; we have made something better than He. For a man whole, is better than a man merely. If then God made thee, and thou hast made thyself a good man; what thou hast made is the better. Lift not up thyself above God: submit thyself to God, adore, fall down before Him, confess to Him Who made thee; for no one re-createth, save He That createth; no one re-maketh, save He Who made. This too in another Psalm, *He made us, and not we ourselves.* Of a truth when He made thee, thou hadst nothing to do; but when thou once art, thou hast thyself too somewhat to do; to run to the Physician, implore the Physician, Who is every where. And that thou mightest implore Him, He hath stirred up thy heart, and given thee the power to implore. *For it is God*, saith he, *Who worketh in you both to will and to do of His good pleasure.* For in order that thou mightest have a good will, His Vocation preceded. Cry out, *My God, His mercy shall prevent me.* That thou shouldest be, that thou shouldest feel, that thou shouldest listen, that thou shouldest consent, His mercy prevented thee. It hath prevented thee in all things; do thou too in some thing prevent His wrath. "In what," you say, "in what?" Confess that in all these things whatever of good thou hast, thou hast from God, whatever of evil, from thyself. In thy good things despise not Him, nor praise thyself; and in thy evil things accuse v. Ps. 94, 6. (E. V. 95.) Ps. 100, 3. Phil. 2, 13. Ps. 58, 11. Sept. (59, 10. E. V.)

Serm. CXXVI. [176.B.] not Him, nor excuse thyself; this is true confession. He Who hath in so many good things prevented thee, is to come to thee, and in examining His own gifts, and thy evil things, He maketh examination how thou shalt have used His good things. Therefore seeing that in all these gifts He hath prevented thee, do thou see wherein thou mayest prevent the Face of Him Who is to come; hear the Psalm, *Let us prevent His Face with confession. Let us prevent His Face:* before He come, let Him be propitiated; before He is at hand, let Him be appeased. For thou hast an High Priest by Whom thou mayest appease thy God, yea, He is with the Father, Himself God to thee, Who is Man for thee. So shalt thou *make a joyful noise in Psalms, preventing His Face with confession. Make a joyful noise in the Psalm; prerenting His Face with confessson*, accuse thine own self; *making a joyful noise in the Psalm*, praise Him. By accusing thyself and praising Him Who made thee; He will come, Who died for thee, and will quicken thee.

Ps.94,2. (E. V. 95.)

vi. 6. This hold fast, in this persist. Let no one vary, let no man be leprous. Inconstant doctrine, not having one colour, signifies the leprosy of the soul; and this Christ cleanseth. Peradventure thou hast in something varied, and hast looked into thyself, and changed thy judgment for the better; and that which was various, hath been made of one colour. Ascribe it not to thine own self, lest thou be of the number of the nine who gave not thanks. One gave thanks; the rest were Jews: he was a stranger, he was a figure of the strange nations, that number gave tithes to Christ. To Him then we owe that we are, that we live, that we understand; that we are men, that we have lived well, that we have understood rightly, we owe to Him. Nothing our own, but the sin we have. *For what hast thou, which thou hast not received?* Do ye then, ye especially who know what ye hear, lift up your hearts to be healed of sickness, of variousness already cleansed, and give thanks to God.

Luke 17, 18.

1 Cor. 4, 7.

SERMON CXXVII. [CLXXVII. BEN.]

On the words of the Apostle, 1 Tim. vi. "We brought nothing into this world, neither can we carry any thing away, &c."

1. THE statement of what I have to say, is the Apostolic lesson. *We brought*, saith he, *nothing into this world, neither can we carry any thing away: having food and covering, let us be therewith content. For they who wish to become rich, fall into temptation and a snare, and many and hurtful desires, which drown men in destruction and perdition. For avarice is the root of all evil, which some coveting, have erred from the faith, and entangled themselves in many sorrows.* A subject worthy to make you intent to hear, and me prompt to speak. In these words is avarice set before our eyes: it is accused, let it not be defended; yea being accused, be it condemned, lest its defender be condemned with it. But I know not how it is that avarice hath such power in the hearts of men, that all, or, to speak with greater truth and caution, nearly all, maintain in words its guilt, and will in deeds undertake its defence. Many have said many and great and weighty and true things against it, poets and historians and orators and philosophers, and every kind of literature and professions hath spoken much against avarice. But it is a great matter not to have it, yea much more is it not to have it, than not to be silent touching its vices. SERM. CXXVII. [177.B.] 1 Tim. 6, 7. 8. 9. v. 10.

2. But what is the difference between philosophers, for example, accusing avarice, and Apostles accusing the self-same? what is the difference? If we give heed, we learn something peculiar, which none save the school of Christ hath. Behold what I have just now repeated, *We brought nothing into this world, neither can we carry any thing away, having food and covering, let us be therewith content*, many have said. This too, *Avarice is the root of all evil*, there have been who said. That which follows no one of them hath said: *But thou, O man of God, flee these things; but follow after righteousness, faith, charity, with them that call on the Name* v. 11. 2 Tim. 2, 22.

SERM. CXXVII. [177.B.]

of the Lord out of a pure heart. Such words none of them ever spake. The solid substance of piety is far from rattling[1] mouths. Wherefore, dearly beloved, seeing that there are out of our fellowship who have accused and despised avarice; lest they should to us or to men of God seem great, therefore, *But thou, O man of God.* If they were in any way compared, first we ought to make the distinction and to remember that we do what we do for God's sake. For if the worship of the True God be brought to bear, every lover of avarice is reproved. Nevertheless the rule of piety ought to inspire us with a greater carefulness. For it is disgraceful, and exceedingly shameful and lamentable, if the worshippers of idols have been found subduers of avarice, and the worshipper of the One God be by avarice subjugated, and he become the slave of avarice, whose price is the Blood. The Apostle added, and said to Timothy, *I adjure thee in the sight of God, Who quickeneth all things, and before Christ Jesus Who under Pontius Pilate gave testimony, a good confession,* (see how far this is from those others,) *that thou keep the commandment without blame until the coming of our Lord Jesus Christ, Which in His proper times He sheweth, Who is the Blessed and Only Potentate, the King of kings, and Lord of lords, Who only hath Immortality, and inhabiteth the Light unapproachable, Whom no man hath seen nor can see, to Whom be honour and glory for ever and ever.* Of His family have we been made, into His family have we been adopted; His children we are, not by our merits, but by His grace. It is too grievous and too horrible, that avarice should hold us to the earth; when we say to Him, *Our Father, Which art in Heaven,* out of longing for Whom all things are disesteemed; nor are the things among which we have been born, born for us, seeing that we have been born anew for Him. Be these things for necessity's use, not for love's affection; be they as the traveller's hostelry, not as the possessor's estate. Refresh thyself, and pass on. Thou art journeying, think to Whom thou hast come; for that Great is He Who hath come to thee. In departing out of this life, thou makest room for the next comer; this is the condition of an inn; thou wilt go, that another may come on. But if thou wilt attain to a place of perfect safety, let not God depart from thee, to Whom we

[1] crepantibus

1 Tim. 6, 13.

v. 14.

v. 15.

v. 16.

Matt. 6, 9.

say, *Thou hast led me through the paths of righteousness for Thy Name's sake;* not for my desert. SERM. CXXVII. [177.B.] Ps.22,3. Sept. (23. E. V.)

3. The journey of mortality then is one thing, the journey of piety another. The journey of mortality is a common one, for in this walk all who are born; in the other none save they who are born anew. To the former belong to be born, to grow, to grow old, to die. For this *food and covering* are necessary. Let there be sufficient charges for this journey. Wherefore dost thou load thyself? Wherefore in a short journey carry so much, whereby thou art not assisted towards completing this journey, but more heavily laden rather towards not completing this journey? It is indeed exceedingly to be wondered at, that thou wouldest have befal thee; thou loadest thyself, thou carriest a great quantity, money in this journey oppresseth thee, and along this journey avarice oppresseth thee. For avarice is the uncleanness of the heart. Thou takest nothing out of this world, which thou hast loved; but vice which thou hast loved thou dost take away. If thou persevere in loving the world, He That[a] made the world doth not find thee clean. If then there be moderate money for provisions by the way for temporal use, it is within the established limit that is written, *Without the love of money, moderation is sufficient for the present.* See what he built up first before all; *without love*, saith he; in such wise thrust in the hand, that thou loosen the heart from it. For if thou wouldest bind the heart by the love of money, thou dost *entangle thyself in many sorrows;* and where shall be, *But thou, O man of God, flee these things?* For he does not say, "Relinquish, and forsake;" but *Flee* as it were an enemy. Thou wast seeking to flee away with gold, flee the gold; let thy heart flee it, and it is thy slave. Let there be no cupidity, yet let not piety be lacking; there is that thou mayest do with gold, if thou art the gold's master, not its slave. If thou art the gold's master, thou doest with it what is good; if its slave, it doeth with thee what is evil. If thou art the gold's master, he that hath been clothed by thee praiseth the Lord; if thou art the gold's slave, he that hath been spoiled by thee blasphemeth. Now cupidity Heb.13, 5.

[a] Here is a paranomasia not to be maintained in translation, Si perseveranter amas *mundum;* qui fecit *mundum* non te invenit *mundum.*

SERM. CXXVII. [177.B.] maketh thee a slave, charity free. Thereby a slave if thou flee not. *But thou, O man of God, flee these things.* In this case if thou wilt not be a slave, be a fugitive.

4. Thou hast heard what to flee, thou hast too somewhat to follow. For thou dost not flee for nothing, or so relinquish as not to apprehend. *Follow* then *after righteousness, faith, godliness, charity.* Let these make thee rich. Be these the interior riches; *no thief approacheth* them, unless an evil will shall give place to him. Make sure the interior chest, that is, conscience. These riches no robber, nor any enemy however powerful, nor incursion of foe or barbarian, nor shipwreck finally, (from which though thou come out stripped of all, thou comest out full,) shall be able to take away from thee. For in truth he was not empty, though he might seem to have nothing without, who said, *The Lord gave, the Lord hath taken away; as it hath pleased the Lord, so is it done; blessed be the Name of the Lord.* Laudable is this fulness, vast these riches; empty of gold, full of God; empty of all transitory means, full of the will of his Lord. Why with so great labours and travels seek ye after gold? Love these riches, and be filled at once; their source is not hidden, if the heart be open; He openeth the heart with the keys of faith, yea He openeth and cleanseth the place to lay them up. Do not fancy thyself straitened; thy riches, thy God, when He entered in, Himself enlarged thee.

Job 1, 21. Sept.

Heb. 13, 5. 5. Therefore, *Without the love of money moderation is sufficient for the present;* why, *the present?* Because, *We brought nothing into this world, neither can we carry any thing away;* therefore *for the present*, not the future. But what is it that deceiveth men for avarice's calculations? "What if I live long?" He Who giveth life, giveth whereby life may be sustained. In fine, let there be incomings, why is treasure also sought after? There is some return from your business, some return from your craft, some return from your commerce; let it suffice, let there be no heaping of treasures; lest where thou put thy treasure, there thine heart abide also, and thou hear in vain, "Lift it up," and answer falsely. For when thou answerest and with the voice subscribest to that most sacred word, art thou not accused by that very

heart within? Pressed, yea oppressed though thine heart be, doth it not say to thee within, "Thou art keeping me sunk under the earth, wherefore dost thou lie?" Doth it not, I say, say to thee, "Am I not there, where thy treasure is?" Thou liest then. Or doth He lie, Who said, *For where thy treasure is, there shall thine heart be also?* Thou sayest, "It shall not be there." The Truth saith, "It shall be there." "But it will not be there, because I do not love." Prove it by deeds. Thou dost not love, but thou art rich. Thou doest well indeed in attending to and distinguishing thy case; thou distinguishest from him who is rich, him who wishes to be rich. Between the being rich, and the wishing to be rich, there is a just distinction, it cannot be denied. In the first case is wealth, in the other cupidity.

SERM. CXXVII. [177.B.]

Matt. 6, 21.

6. For thus the Apostle himself doth not say, "They who are rich," but, *They who wish to be rich fall into temptation, and a snare, and many and hurtful desires;* by wishing to become, not by being. Therefore he saith *desires*. For desire in a man is that whither he wisheth to attain. For no one desireth what he hath. Avarice indeed is insatiable; yet not even in those who have much can desire be spoken of of that which they have, but of what they wish to have more. He has that country-house, he desires to have that other as well, which he has not; but when he shall have got it, he will desire another; yet he will not desire what he has now gotten, but what he has not. In wishing then to be rich, he desires, he is inflamed, he thirsts, and as in the dropsy, by drinking more, he thirsts more. Marvellous is this resemblance in the disease of the body, a covetous man is thoroughly dropsical in heart. For a dropsical man in body is full of water, through water he is in danger, yet with water he is not satisfied; so the dropsical in heart, the more he hath, the more he wanteth. When he had less, he wished for less, he took pleasure in his smaller store, he fed cheerfully on his scanty fare[1]; but because he is now filled, he is[2] become in his great abundance more insatiable of wealth. He drinketh daily, he cometh and is still athirst. "If I have this, I shall be able to do that, I can do but little, because I have but little." When thou shalt get this

1 Tim. 6, 9.

Eccl. 5, 10.

[1] buccellis

[2] locus mendosus, Ben.

SERM. CXXVII. [177.B.] too, thou hast more wishing; need is augmented, not power.

7. "But, I do not love," you say, "what I have, in order that I may have my heart above." I entirely consent; if you do not love, your heart may be above. For why should not the free heart be above? But see if you do not love, call[1] yourself faithfully to account, not accused by me, but questioned by yourself. "Certainly," you say, "I do not love; I am rich it is true, but only because I am already, and not because I wish to be, that I should fall into temptation and a snare, and many and hurtful desires which drown men in perdition. A grievous evil, horrible, perilous, fatal. I am," you say, "rich already, I do not wish to be." You are rich already, already, you say, you do not wish to be. "No," you say. If you were not, would you not wish? "I would not," you say. Now then that thou art, and the word of God hath found thee rich exteriorly, made thee rich interiorly; receive what has been spoken to the rich. For this which was said in these words, *We brought nothing into this world, neither can we carry any thing away; having food and covering, let us be therewith content. For they who wish to become rich fall into temptation, and the rest. They who wish*, saith he, *to become rich;* is as if spoken to the poor. Have these words of the Apostle found thee poor? Repeat them, and thou art rich; repeat in the heart from the heart, "I brought nothing into this world, neither can I carry any thing away; having food and raiment, let me be content therewith. For if I should wish to become rich, I shall fall into temptation and a snare." Say this, and stop where thou wast found. Do not wish to *entangle thyself in many sorrows;* lest when thou wouldest extricate thyself, thou be torn. But hast thou been found rich? There are other words again for us to recite; let not him who hath been found rich think that nothing hath been said to him. To the same Timothy the Apostle saith, to the same he saith, to Timothy poor as he was he saith; for Timothy as Paul was poor. What then should he be saying to Timothy, a poor man, upon this which appertains to those who have been found rich? Hear what: *Charge*, saith he,

[1] renuntia

1 Tim. 6, 17.

the rich of this world; for there are also rich of God, and truly rich are there none save the rich of God, such as Paul himself was, who said, *For I have learned in whatsoever state I am, therewith to be content.* But for the contentment of the covetous nothing sufficeth. Therefore, *Charge,* saith he, *the rich of this world.* What shall I say to them? Do not wish to be rich? They are found rich already; let them hear what hath been said to them, of which the head is, *not to be proud in their conceits.* Riches are still being got, and are loved much. A nest of pride is being got together, where one may be nourished and grow; and what is worse, not take wing, but abide. Therefore before all things, *not to be proud in their conceits.* That he may understand, perceive, think himself mortal, and the mortal poor his equals. For the earth received both naked, both doth death wait for, of both hath the fever no fear. The poor hath it on his wallet on the ground, but the rich cannot alarm it when it comes in his silver bed. Therefore, *Charge the rich of this world not to be proud in their conceits.* Let them acknowledge the poor as theirs; poor men are also men; of unlike clothing, but a like skin; and if the rich man in his death is embalmed in perfumes, there will not be the less putrefaction, but only later; the putrefaction is later, is there no putrefaction at all? But let us grant, that both do not putrefy; yet are not both without sensation? *Charge the rich of this world not to be proud in their conceits.* Let them not be proud in their conceits; and so will they be truly such as they wish to seem; *without love* they will possess, not be possessed.

SERM. CXXVII. [177 B.] Phil. 4, 11.

8. But look to what follows; *Not to be proud in their conceits, nor trust in the uncertainty of riches.* Thou lovest gold; make it, if thou canst, sure, that thou mayest not fear to lose it. Thou hast heaped wealth together; give thyself, if thou canst, security. *Nor trust in the uncertainty of riches.* Take thy hope away thence where thou hast fixed it. *But in the Living God.* There fix thy hope, there the *anchor of thy soul,* that the tempest of the world may not loosen thee therefrom; *in the Living God, Who giveth us all things abundantly to enjoy.* If *all things,* how much more Himself? And in truth for enjoyment He will be Himself *All*

1 Tim. 6, 17.

SERM. CXXVII. [177.B.] *things* to us. For, *Who hath given us all things abundantly to enjoy*, doth not seem to me said of aught save Himself. For it seems to be one thing to use, another to *enjoy*. For we use for necessity's sake, we enjoy for pleasure's sake. Therefore these temporal things hath He given to use, Himself to *enjoy*. If Himself then, why is it said *all things*, save because it is written, *That God may be All in all?* Therefore there let the heart be for enjoyment, that the heart may be above. Loose thyself from hence; but fasten it there; it is dangerous for thee in these temptations to remain without a cable[1].

1 Cor. 15, 28.

[1] vinculo

9. *Nor trust in the uncertainty of riches;* yet not no where; *but in the Living God, Who giveth us all things abundantly to enjoy.* What is so *All things*, as He Who made all? For these all things could not have been made by Him, if He had not known them. Who would dare to say, "God made this which He did not know?" He made what He knew. He had it then before He made it; but He had it in wondrous manners, not as He made them, as He made things temporal and transient, but as a workman maketh. He hath within what he worketh without. In Him then are all principal, immortal, unfailing, abiding things, and God Himself is *All in all:* Yea, to His Saints Himself will be *All in all.* He then sufficeth, Alone sufficeth, of Whom it was said, *Shew us the Father, and it sufficeth us.* But, *Have I been*, saith He, *so long time with you, and have ye not known Me? He that hath seen Me, hath seen the Father also.* God, the Father and Son and Holy Spirit, is *All things.* With good reason He Alone sufficeth. If we be covetous, let us love Him. If we desire riches, He Alone will be able to satisfy us, of Whom it is said, *Who satisfieth thy desires with good things.* Is not this sufficient for the sinner? This so excellent, so great a good, is it not sufficient for the sinner? By wishing to have all things, he hath the more lost all; for *Avarice is the root of all evil.* With good reason doth He by the Prophet rebuke the sinful soul that goeth a whoring from Him, and saith, "Thou thoughtest if thou didst depart from Me, that thou wouldest have something more." But like that younger son, lo, thou hast fed swine; lo, thou hast lost all; lo, thou hast been left in need, and

John 14, 8. 9.

Ps. 102, 5. Sept. (103, E. V.)

1 Tim. 6, 10.

Luke 15, 15.

wearied out hast at last returned. Understand now how that what thy Father gave thee, He was keeping more safely Himself. " Thou thoughtest if thou didst depart from Me, that thou wouldest have something more." O sinful soul, and full of whoredoms, become filthy, disfigured, become unclean, and even in this condition loved. Return then to the Beautiful, that thou mayest return to beauty; return and say to Him, Who Alone sufficeth thee, *Thou hast destroyed all who go a whoring from Thee.* What then sufficeth, but what follows? *But it is good for me to cleave to God?* Therefore be the heart above, not in the earth, not in utterly lying treasures, not in the place of corruption. *For avarice is the root of all evil.* Even in Adam himself *avarice was the root of all evil.* For he wished for more than he received, because God sufficed him not. SERM. CXXVII. [177.B.] Ps. 73, 27. v. 28.

10. What then thou art to do, O rich man, with the things thou hast, give heed. Already thou art not *proud in thy conceits:* right. Thou dost not *trust in the uncertainty of riches,* but hopest *in the Living God, Who giveth us all things abundantly to enjoy:* laudable. Be not slothful then in these things which follow. *Let them be rich in good works.* This let us see; what we do not see, let us believe. Thou saidst, " I have gold, but I do not love it:" but thy not loving is within; if I deserve aught at thy hands, prove it also to me; that which thou hidest not from thy God, prove to thy brother also. " How," you say, " shall I prove it?" By that which follows, *Let them be rich in good works, that they may distribute easily.* For this end be thou rich, that thou *mayest distribute easily.* For a poor man wishes to distribute, and is not able; with him is difficulty, with thee facility. Let this be thy gain in being rich, in that, when thou wishest to do, thou dost it at once. *Let them distribute easily, let them communicate.* Do they lose it? *Let them lay up in store for themselves a good foundation against the time to come.* And lest we should desire this gold and silver and lands and these things which appear beautiful in men's property even there, when it is said to us, " Remove thither, there place your treasure;" he hath admonished us against carnal cogitations, and subjoined, *That they may hold on the true*[1] *life;* not gold, 1 Tim. 6, 18. v. 19. [1] veram Vulg.

SERM. CXXVII. [177.B.] which abideth in the earth, not wealth of corruption, not transient goods, but *the true life.* In a certain way then we make a removal, when this passeth over thither, yet we shall not have there, what we transport hence. In a certain way the Lord our God wisheth us to be merchant-men, He maketh an exchange with us; we give what aboundeth here, we receive what aboundeth there; as many transact commercial traffic, they give something in one country, and receive something else where they come. For example, a man says to his friend, "Receive gold from me here, and give me oil in Africa;" there is both a removal, and not a removal; he has at once received what he desires. This exchange, my Brethren, is of a like kind with our trafficking. What do we give, what do we receive? We give this which we cannot take away with us, if we would. Why then doth it perish? Let that which is less be given, that that which is greater may be found there. We give earth, and receive heaven; we give things temporal, and receive eternal; we give things corruptible, and receive immortal; lastly, we give what God hath given, and receive God Himself. Let us not then be slothful in this exchange of things, in this most excellent and ineffable traffic. Let it be a profit to us that we are here, let it be a profit that we have been born, let it be a profit that we are in exile. Let us not remain in poverty.

11. Let not the moth of an evil thought enter the chest of the heart; let it not be said, "I will not give lest I should have nothing to-morrow." Do not think much about the time to come; yea rather, think much about the time to come; only the far distant time to come. *Let them lay up in store for themselves a good foundation against the time to come, that they may hold on the true life.* And this so, as the Apostle said, *Not that others be eased, and ye straitened, but by an equality.* Have: only do not love, to keep, lay up, brood over the gathered store; this is to trust in uncertain things. How many men have gone to sleep rich, and risen poor? For because of this thought, when he had said, *Without love, moderation of money is sufficient for the present.* Because of evil thoughts, which urge, "If I should have no treasure, who will give me, when I begin to want?" Again;

2 Cor. 8,13.14.

Heb.13, 5.

"I have abundance to live upon, I have sufficient to live upon; but what if one bring a vexatious action against me, whereby shall I clear myself? What if I am obliged to go to law, how shall I pay the costs?" As long as thou art not able to tell and reckon up all the evils which can befal mankind, continually one calamity disturbs the calculation of the reckoner, and all that was reckoned not only is lost, but even will not stay between the fingers? Therefore, against this little worm of thought, against this mischievous moth hath God in His Scripture provided, as certain perfumes are usually applied to clothes to save them from the moth. Why wast thou bethinking thyself of calamities? Wast thou not afraid of one great one? Mark well what follows, *Without the love of money moderation is sufficient for the present. For He hath said Himself, I will not leave thee, nor forsake thee.* Thou fearedst I know not what evils, therefore thou wast reserving thy money; hold to the Surety; this doth God say to thee, *I will not leave thee, I will not forsake thee.* If a man were to promise, thou wouldest believe; God promiseth, and dost thou doubt? He hath promised, hath written it, hath made a bond; be thou well-assured. Read that thou holdest, thou holdest a bond, thou holdest Him for a debtor, of Whom thou art ever begging for the remission of thy debts. SERM. CXXVII. [177.B.]

SERMON CXXVIII. [CLXXVIII. BEN.]

On the words of the Apostle, Tit. i. "That he may be able also by sound doctrine to convince the gainsayers." Against the plunderers of other men's goods.

1. WHEN the Epistle of the blessed Apostle touching the appointment of Bishops was being read, it was doubtless a warning to us to look back upon ourselves; and a warning to you not to judge us; especially seeing that we have all heard the very recent sentence of the late lesson from the chapter of the Gospel; *Judge not with respect*[1] *of persons, but judge righteous judgment.* No one accordingly in judging accepteth another's person, if he doth not accept his own. i. [1] personaliter John 7, 24.

SERM. CXXVIII. [178.B.] The Blessed Apostle saith in a certain place, *So fight I, not as one that beateth the air, but I chastise my body, and bring it into subjection; lest haply when I preach to others, I myself should be found reprobate.* By his own fear he hath alarmed us. For what shall the lamb do, when the ram trembleth? Among the many things then by which the Apostle explained what sort of a person a Bishop ought to be, we have heard that also, whereupon it may perhaps suffice to speak and treat for the present. For if we should try to examine nicely each several point, and to treat of each as it deserves; neither is our strength sufficient for speaking, nor yours for hearing. What then is that which I wish to speak of, if he who hath alarmed will aid me? Amongst the rest he saith, that *a Bishop ought to be able in sound doctrine, that he may be able to convince the gainsayers.* A great work it is, a heavy burden, an arduous ascent. *But I will hope*, saith he, *in God, for He shall deliver me from the snare of the hunters, and from the sharp word.* For there is no cause, which makes a man, a steward of God, more slow *to convince the gainsayers*, than the fear of *the sharp word.*

1 Cor. 9, 26. 27.

Tit. 1, 9.

Ps. 90, 2.

3. Sept. (91. E. V.)

ii. 2. First then I will explain to you, as the Lord shall vouchsafe to me, what it is *to convince the gainsayers.* Gainsayers are not to be understood in one way only. For very few gainsay us in words; but many in evil living. When does a Christian dare to say to me, that it is a good thing to plunder other men's goods? seeing he does not even dare to say, that it is good to keep one's own tenaciously. For did the rich man in the Gospel, whose ground had *brought forth plentifully*, and who found *no place where to bestow his fruits*, and rejoiced that he had discovered a plan of pulling down his old barns, and building larger new ones, that he might fill them, and say to his soul, "*Soul, thou hast much goods for a long time*, rejoice, be merry, satisfy thyself;" was this rich man, I say, seeking for other men's goods? He was devising how to gather his own fruits together, consulting where to bestow them, not about any neighbour's fields, not about the disturbance of his boundary stone, nor the spoiling of the poor, nor the circumventing of the simple; but he was thinking only of collecting his own. Give ye ear to what he heard, who was tenaciously keeping his own;

Luke 12, 16. &c.

and understand from hence what they must expect, who plunder another's. When then he thought that he had discovered some very wise plan, about pulling down his old confined barns, and building more ample new ones, and gathering together and bestowing there all his fruits, not coveting and plundering those of others; *God saith to him,* " *Thou fool;* wherein thou thinkest thyself wise, there, *thou fool.*" *Thou fool,* saith He, *this night do they require thy soul of thee, where shall these things be, which thou hast prepared?* If thou wouldest keep them, they shall not be thine; if thou wouldest lay them out, they shall be thine. " Why," saith He, " art thou laying up, what thou must be leaving?" So, the fool wrongly laying up was rebuked. If he who lays up his own is a fool, do ye find a name for him who plunders another's. If the storer up of his own hath uncleanness, the plunderer of another's is full of sores. But not like that one full of sores, who lay before the rich man's gate, and whose sores the dogs licked. For he was full of sores in body; the plunderer, in heart.

SERM. CXXVIII. [178.B.]

v. 20.

Luke 16, 20.

iii. 3. Perhaps one may answer and say, " That was no great punishment to that man, to whom God said, *Thou fool.*" God doth not so say, *Thou fool,* as man saith it. Such a word of God against any man, is a judgment. For will God give to fools the Kingdom of Heaven? But for them to whom He will not give the Kingdom of Heaven, what remains, but the punishment of hell? You think this is our conjecture: let us see it openly and manifestly. For that rich man again, before whose door the wretched poor man lay full of sores, is not said to have been a plunderer of other's goods. *There was a certain rich man,* He saith, *who was clothed in purple and fine linen, and fared sumptuously every day. Was a rich man,* He saith; He did not say, a false accuser; He did not say, an oppressor of the poor; He did not say, a plunderer of other men's goods, or an informer, or receiver; He did not say, a spoiler of wards; He did not say, a persecutor of widows; none of all these; but, *There was a certain rich man.* What great harm is here? He was rich, was rich of his own property. From whom had he taken aught? Or peradventure he did take, and the Lord was silent about it, and accepted his person, if He concealed his crimes, He Who

Luke 16, 19.

Serm. cxxviii. [178.B.] saith to us, *Judge not with respect of persons?* If then thou wouldest hear the crime of that rich man, seek no further than thou hearest from the Truth. He *was rich, he was clothed in purple and fine linen, and fared sumptuously every day.* What then was his crime? A man full of sores lying before his gate, and not helped. For this is expressly said of him, that he was unmerciful. For, dearly beloved, if that poor man, lying before the gate, had received of the rich man sufficiency of bread, would it be said of him, *that he desired to be filled with the crumbs which fell from the rich man's table?* Because of this inhumanity only, whereby he disregarded the poor man lying before his gate, and did not feed him suitably and meetly, *he died and was buried; and when he was in torments in hell, he lifted up his eyes, and saw the poor man in Abraham's bosom.* And why do I dwell at greater length? He desired a drop, who gave not a crumb; he received not in righteous judgment, who gave not in cruel avarice. If this then be the punishment of the covetous, what is the punishment of plunderers?

John 7, 24.

iv. 4. But some plunderer of other's goods says to me, "I am not like that rich man. I give love feasts[1], I send food to the prisoners in gaol, I clothe the naked, I take in strangers." Thinkest thou that thou dost give? Take not away, and thou hast given. He to whom thou hast given, rejoiceth; he from whom thou hast taken away, mourneth: which of these two will the Lord hear? Thou sayest to him to whom thou hast given, "Give thanks, because thou hast received." But the other saith to thee on the other side, "I sigh, from whom thou hast taken away." And thou hast got hold of nearly all, and hast given that other but a little. If then thou hadst given to the needy what thou hadst taken from another, not even such works doth God love. God saith to thee, "Fool, I bade thee give, but not with that which is another's. If thou hast, give of thine own; if thou hast nothing of thine own to give, thou wilt do better to give to none, than spoil others." The Lord Christ when He shall sit in His Judgment, and separate some to the right hand, and others to the left, will say to them whose works are good, *Come, blessed of My Father, receive the Kingdom.* But to the barren who have wrought no good work towards

[1] agapes

Mat. 25, 34. &c.

the poor, *Go ye into everlasting fire.* And what will He say to the good? *For I was an hungred, and ye gave Me meat,* and the rest. And they shall answer Him, *Lord, when saw we Thee an hungred?* And He to them, *Inasmuch as ye did it unto one of the least of Mine, ye did it unto Me.* Understand then thou fool, who wouldest give alms of plunder, that if when thou feedest a Christian, thou dost feed Christ; when thou spoilest a Christian, thou dost spoil Christ. Mark well what He shall say to them on the left hand; *Go ye into everlasting fire.* Wherefore? *For I was an hungred, and ye gave Me no meat; I was naked, and ye clothed Me not. Go.* Whither? *Into everlasting fire.* Go without[1] hope. Wherefore? *I was naked, and ye clothed Me not.* If then he shall go into everlasting fire to whom Christ will say, *I was naked, and ye clothed Me not;* what place in everlasting fire shall he have to whom He shall say, "I was clothed, and ye spoiled Me?" SERM. CXXVIII. [178.B.]

[1] prorsus

5. Here peradventure, in order to escape this word, that Christ may not say to thee, "I was clothed, and ye spoiled Me;" thou dost think, having changed thy custom, of spoiling a Heathen, and clothing a Christian. Then too Christ will answer thee, yea will answer thee now by me His servant, His Minister, how inconsiderable soever I be; Christ will answer thee, and say, "Here too forbear My harm. For when being a Christian, thou dost spoil a Heathen, thou dost hinder him from becoming a Christian." Even here again perhaps thou wilt still answer, "I do not in hatred inflict a punishment, but rather in the love of discipline; therefore do I spoil the Heathen, that by this rough and wholesome discipline I may make him a Christian." I might listen and believe this, if what thou hast taken away from an Heathen, thou didst give back to a Christian. V.

6. We have spoken against one vice of rapine, whereby the goods of men are every where laid waste; we have spoken, and no one gainsays us. For who dares in words gainsay so very manifest a truth? We are not then doing what the Apostle advised, we are not *convincing the gainsayers,* we are addressing the obedient, instructing those who praise, not convincing those who gainsay. But so it is, in tongue they do not gainsay, but in life. I advise, he plunders; Tit. 1, 9.

SERM. CXXVIII. [178.B.] I teach, he plunders; I enjoin, he plunders; I reprove, he plunders; how does he not gainsay? I will say then what I think sufficient on this matter. Abstain, Brethren, abstain, Children, abstain from the habit of plundering; and ye who are groaning under the hands of plunderers, do ye abstain from the desire of plundering. Another is powerful, and he plunders; thou groanest in the plunderer's hand, because thou art not able to plunder, therefore thou dost not do it. Have the means, and then I will praise the subdued desire.

vi. Eccles. 31,8.&c. 7. Holy Scripture calleth him *blessed, who hath not gone after gold; who hath had the power to transgress, and hath not transgressed; who hath had the power to do evil, and hath not done it.* But you say, "I never disavowed what belonged to another." Because perhaps no one hath entrusted you with any thing, or perhaps he hath entrusted, but only before witnesses. Tell me, hast thou restored, when thou hast received alone from one alone, where God was between you? If thou hast restored then, if when he who trusted thee was dead, thou hast restored to his son who knew nothing of it; then will I praise thee, because thou hast *not gone after gold;* because thou hast *had the power to transgress, and hast not transgressed;* because thou hast *had the power to do evil, and hast not done it.* If by chance thou hast found on the road another man's bag of shillings, when no one saw thee, and without any delay hast restored it to the owner. Come, Brethren, return into yourselves, examine yourselves, question yourselves, return a true answer to yourselves, and *judge yourselves not according to the person, but judge righteous judgment.* Lo, thou art a Christian, thou dost frequent the Church, thou hearest the Word of God, thou art to thy great joy moved with the reading of the Word of God. Thou praisest him who treats of it, I am looking for him who does it; thou, I say, praisest him who speaks, I am looking for one that does. Thou art a Christian, thou frequentest the Church, thou dost love the Word of God, and hearest it with pleasure. Lo, this that I am proposing, examine thyself therein, weigh thyself thereon, ascend the tribunal of thy mind thereon, and place thyself before thyself, and judge thyself; and if thou shalt find

thyself amiss, amend thyself. I propose then. God saith in His Law, that a thing found must be restored: God saith in His Law, which He gave to His first people, for whom Christ had not yet died, that a thing found as belonging to another must be restored; if any one, for example, should find on the road a bag of shillings belonging to another, that he ought to restore it. But he does not know, to whom? Ignorance doth not excuse itself, if avarice is not supreme. SERM. CXXVIII. [178.B.] Deut. 22, 3.

8. I will tell you, Beloved, since it was God's gift; and there are among the people of God who do not hear the Word of God in vain; I will tell what a very poor man did, when I was settled at Milan; so poor was he, as to be a grammarian's[a] usher[1]; but decidedly a Christian, though the grammarian was a heathen; better at the vail[2], than in the Chair. He found a bag, if the number does not escape me, with about two hundred shillings; mindful of the Law he put up a public notice[3]. For he knew that it ought to be restored; but to whom to restore it, he knew not. He put up a public notice; "Whosoever has lost some pieces of silver, let him come to such a place, and enquire of such a man." He who was wandering about in lamentation every where, having discovered and read the notice, came to the man. And that he might not by any chance be seeking for what was another's, he asked for proofs, asked the quality of the bag, the seal, the number of pieces too. And when he had faithfully answered all, he restored what he had found. But the other filled with joy, and seeking to make him some return, offered him as a tithe twenty pieces; and he would not receive it. He offered him as little as ten; he would not receive it. He asked him at least to receive five; he would not. The man in anger threw down the bag; "I have not lost any thing," said he; "if you will not receive any thing of me, neither have I lost any thing." What a contest, my Brethren, what a contest, what a battle, what a vii.

[1] prescholus
[2] velum
[3] pittacium

[a] Ausonius Epigr. (in Profess.) 23. calls proscholus an underteacher (subdoctorem.) But he was not so much appointed for teaching the boys as for introducing them to the lecture room, that they might go in decent order to the master. The place before the vail, was called the *proscholium*. For *vails*, as St. Augustine says, Lib. I. Conf. c. 13. n. 22. *hung over the entrance of the Grammar Schools*. Whence in this passage praising the *proscholus* as surpassing the Heathen master in the Christian faith he says, *Better at the vail, than in the Chair*. Ben. Not. Vid. Du Cange, ad Verb.

SERM. CXXVIII. [178.B.] conflict? The theatre, the world; the Spectator, God. At last being overcome he received what was offered; he forthwith laid it all out upon the poor, he left not one single piece in his own house.

viii. 9. What is this? If I have made any impression in your hearts, if the Word of God hath settled in you, if it hath found rest in you, do this, my Brethren; do not think you are suffering loss if you shall do it; it is a great gain, if you shall do what I am saying. "I have lost twenty pieces of silver, I have lost two hundred, five hundred." What hast thou lost? They were lost out of thine house; another lost them, not thou. The earth is common, ye are in one house, travellers both in this world, ye have entered into the one inn of this road[1]. He laid it by, he forgot it; it fell from him, thou hast found it elsewhere. Who art thou that hast found it? A Christian. Who art thou that hast found it? Who hast heard the Law, a Christian who hast heard the Law. Who art thou that hast found it? Who when thou didst hear, wast loud in thy praises, thou hast found it. If then thy praises were true, restore what thou hast found. If I say thou hast not restored what thou hast found; when thou didst praise, thou didst pronounce witness against thyself. Be ye faithful finders, and then blame ye unjust plunderers. For what thou hast found, and not restored, thou hast plundered. Thou hast done all thou couldest; because thou couldest no more, therefore hast thou done no more. Whoso refuses what belongs to another, if he can, takes it too. That thou dost not take, it is fear that hinders; thou dost not do good, but fearest evil.

[1] viæ (marg.) vitæ (text)

10. What great thing is it, to fear evil? A great thing it is, not to do evil: a great thing it is, to love good. For the robber even feareth evil; and when he cannot, he doeth not;

ix. and yet he is a robber. For God maketh question of the heart, not the hand. The wolf cometh to the sheep-fold, seeketh to attack it, seeketh to make a slaughter, seeketh to devour; the shepherds watch, the dogs bark; he can do nothing, he does not take away, he does not kill; but yet a wolf he comes, a wolf he returns. What, because he has not taken a sheep, does he therefore come a wolf, and return a sheep? He came a wolf raging, he returns a wolf trem-

bling; yet both in raging and in trembling he is a wolf. Ask thyself then, whosoever thou art that wouldest judge; and see, if then thou doest no evil, when thou art able to do it, and not be punished by man; then dost thou fear God. No one is there, but thou and he to whom thou art doing evil, and God Who seeth both; see, fear then. What I say, "See, fear evil then," is not enough; then love what is good. For even though through fear of hell thou doest not evil, thou art not yet perfect. I dare to say, if through the fear of hell thou doest not evil, there is faith indeed in thee, in that thou dost believe that there shall be a Judgment of God: I rejoice for thy faith, but I still fear for thy malice. What is it that I have said? That if through fear of hell thou doest not evil, thou dost not through love of righteousness do that which is good. SERM. CXXVIII. [178.B.]

11. It is one thing to fear punishment; it is another to love righteousness. There ought to be a pure[1] love in thee, whereby to desire to see, not heaven and earth, not the liquid plains of the sea, not trifling spectacles, not the blaze and glitter of gems; but desire to see thy God, to love thy God; because it is said, *Dearly beloved, we are the sons of God, and it hath not yet appeared what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is.* Behold with a view to what a vision do good, behold with a view to what do not evil. For if thou dost love to see thy God, if with that love thou sighest in this exile; behold the Lord thy God maketh trial of thee, suppose Him to say to thee, "See, do what thou wilt, fulfil thy desires, draw out wickedness, enlarge luxuriousness, whatsoever pleaseth, think lawful; I will not punish thee therefore, I will not send thee to hell, I will only refuse thee My Face." If thou hast been horror-struck, thou hast loved; if at this that was said, "Thy God will refuse thee His Face," thy whole heart hath trembled, if in the not seeing thy God thou hast imagined a great punishment; thou hast loved freely. If then my words have found in your hearts any spark of the free love of God, nourish it; to the increasing this stir up yourselves by prayer, by humility, by the sorrow of repentance, by the love of righteousness, by good works, by sincere groanings, by a laudable conversation, by faithful x. [1] castus 1 John 3, 2.

SERM. CXXVIII. [178.B.] friendship. This spark of goodly love stir up within you, nourish in you; when it shall have increased, and made a very sufficient and ample flame, it consumeth the stubble of all carnal desires.

SERMON CXXIX. [CLXXIX. BEN.]

On the words of the Apostle, James i. "Now let every one of you be swift to hear, but slow to speak." And of those words in the same chapter, "But be ye doers of the word, and not hearers only."

i. 1. THE blessed Apostle James accosts[1] the constant hearers of the word of God, saying, *But be ye doers of the word, and not hearers only, deceiving your own selves.* For not Him Whose word it is, or him by whom the word is spoken; but your own selves ye deceive. From this sentence then flowing from the Fountain of truth, by the most true mouth of the Apostle, we also are bold to exhort you; and when we exhort you, to look into ourselves. For he is a vain preacher of the word of God without, who is not a hearer within. Nor are we so averse from human[2] feelings, and faithful consideration, as not to understand our own dangers, who preach to the people the word of God. But this is our consolation, that when we are in peril by our ministry, we are aided by your prayers. For that ye may know, Brethren, how that ye stand in a safer place than we, I bring forward another sentence of the same Apostle who says, *Now let every one of you be swift to hear, but slow to speak.* I will accordingly speak first of this our office, by reason of this sentence, whereby we are admonished to be more *swift to hear*, more *slow to speak;* that when I shall have excused our office who speak often, I may then come to that which I proposed first.

[1] convenit. James 1, 22.

[2] humanitate

v. 19.

ii. 2. It behoves us to exhort you, that *ye be not hearers of the word only, but also doers.* For that then we often speak to you, who that pays but little attention to our necessity, doth not judge us, when he reads, *Now let every one of you be swift to hear, but slow to speak?* Lo, our earnestness for you does not allow us to keep this sentence. Ye ought then

to pray, to help him, whom ye force to put himself in peril. Nevertheless, my Brethren, I will tell you, what I would ye would believe; because ye do not see it in my heart. I, who am constantly speaking to you, by the order of my Lord and Brother your Bishop[1], and at your requirement, have then solid joy, while I am hearing. My joy, I say, is then solid when I hear, not when I preach. For then have I pleasure free from anxiety. That pleasure hath no puffing up. The downfall of elation is not feared there, where is the rock of solid truth. And that ye may know that it is so, hear the words, *To my hearing Thou shalt give joy and gladness.* Then do I rejoice, when I hear. Then he followed on and added, *The bones that have been humbled shall rejoice.* When we hear then, we are humble; but when we preach, though we be not in danger through elation, we are at least under restraint. And if I be not lifted up, I am in danger of being lifted up. But when I hear, I have enjoyment with none to rob me of it, I am delighted with none to witness. This joy that friend of the Bridegroom also knew, who said, *He that hath the Bride is the Bridegroom; but the friend of the Bridegroom standeth, and heareth Him.* And for this reason he *standeth*, because he *heareth Him*. Because the first man also stood in hearing God, in hearing the serpent fell. *Therefore, the friend of the Bridegroom standeth, and heareth Him; and rejoiceth*, saith he, *with joy because of the Bridegroom's Voice*. Not because of his own voice, but *because of the Bridegroom's Voice*. Yet the Voice of the Bridegroom which he heard within, he did not shut up from the people without.

SERM. CXXIX. [179.B.]

[1] Valerius

Ps. 50, 10. Sept. (51, 8. E. V.)

John 3, 29.

3. This part that Mary chose also for herself, who, whilst her sister was ministering, and *occupied about much serving, sat at the Lord's feet, and* in stillness *heard His word*. John stood, she sat; but she in heart stood, and he in humility sat. For standing signifies abidance, sitting humility. And that ye may know that *standing* signifies abidance, this abidance the Devil is said not to have had; of whom it is said, *He was a murderer from the beginning, and stood not in the truth*. Again, that *sitting* signifies humility, that Psalm shews, where he admonisheth touching penitence, and saith, *Rise up, after that ye have sat, ye who eat the bread of*

iii.

Luke 10, 39.

John 8, 44.

Ps. 126, 2. Sept. (127. E. V.)

SERM. CXXIX. [179.B.] *sorrow.* What is, *Rise up, after that ye have sat? Whoso humbleth himself shall be exalted.* But what good hearing hath, the Lord Himself is witness, speaking of Mary who was sitting at His Feet, and hearing His Word. For when her sister, very much occupied in serving, complained that she was deserted by her sister, she heard from the Lord to Whom appeal was made, *Martha, Martha, thou art occupied about many things; but one thing is necessary, Mary hath chosen the better part, which shall not be taken away from her.* What! was that evil which Martha was doing? Who of us can explain sufficiently in words, how great a good it is to minister hospitality to the Saints? If to any Saints whomsoever, how much more to the Head and the chief members, Christ and the Apostles? Doth not each one of you who hath this good of hospitality, when he hears what Martha was doing, say within himself, "O blessed, O happy woman, to whom[1] was given to receive the Lord, whose guests the Apostles became, as they walked in the flesh." But be not thou faint hearted, because thou canst not, as Martha did, receive Christ into thy house with His Apostles; He Himself assureth thee; *Inasmuch as ye have done it unto one of the least of Mine, ye have done it unto Me.* A great work then it is, a very great one, which the Apostle enjoineth, saying, *Communicating to the necessities of Saints, pursuing hospitality.* In praise of which in the Epistle to the Hebrews he saith, *Hereby some have entertained Angels unawares.* A great service then, a great gift. And yet *Mary hath chosen the better part;* for that while her sister was anxious, labouring, caring for many things, she was still, sitting, hearing.

Luke14, 11. Luke10, 41. 42. [1] meruit Matt. 25, 40. Rom. 12, 13. Heb. 13, 2.

4. Nevertheless the Lord sheweth, wherein that was *the better part.* For immediately that He had said, *Mary hath chosen the better part;* as if we should ask, as wishing to know wherein *better*, He subjoined and said, *Which shall not be taken away from her.* What understand we, my Brethren? If she chose therefore *the better part*, because *it shall not be taken away from her;* doubtless Martha had chosen that part, which shall be taken away from her. Manifestly there shall be taken away from every man, who ministers to the saints such things as are necessary for the body, shall be

iv.

taken away from him that which he doeth. For he will not minister to the Saints for ever. For to what doth he minister, but to infirmity? to what doth he minister, but to mortality? to whom doth he minister, but to the hungry and the thirsty? All these things shall not be, *when this corruptible shall have put on incorruption, and this mortal shall have put on immortality.* For when the necessity itself shall have passed away, there shall be no ministering to necessity. The labour shall be taken away, but the reward shall be rendered. To whom shall food be ministered then, where no one hungereth? to whom drink, where no one thirsteth? to whom lodging, where no one is a stranger? The Lord then with His disciples, condescended to hunger, that He might be able to render the reward of this work. He Himself was both hungred, and athirst; not because He was compelled, but because He vouchsafed to be. For good it was, that He *by Whom all things were made*, should hunger; for so he who fed Him, should be happy. And when any one fed the Lord, what did he give? who gave? whence gave he? to Whom gave he? What did he give? He gave food to the Bread. Who gave? He surely gave, who wished to receive more. Whence gave he? was it of his own? *For what had he, that he had not received?* To Whom gave he? Was it not to Him Who had created both what He was receiving, and from Whom He was receiving? A great ministry this, a great work this, a great gift. And yet *Mary chose the better part, which shall not be taken away from her.* Martha's part therefore passeth away; but, as I have said, the reward given for it doth not pass away.

SERM. CXXIX. [179.B.]

1 Cor. 15, 54.

1 Cor. 4, 7.

5. But Mary's part passeth not away. See how it doth not pass away. Whereby was Mary delighted when she was hearing? What was she eating? What was she drinking? Know ye what she was eating, what drinking? Let us ask the Lord Himself, Who prepareth such a Table for His Own, let us ask Him. *Blessed*, saith He, *they who hunger and thirst after righteousness, for they shall be filled.* From that Fountain, from that Barn of righteousness, did Holy Mary as she sat at the Lord's Feet in her hunger receive some crumbs. For the Lord then gave only so much, as she was able to receive. But the whole, all that He will give in

V.

Matt. 5, 6.

SERM. CXXIX. [179. B.] That His Table which is to come, neither the disciples themselves, nor the very Apostles were able at that time to receive, when it was said to them, *I have yet many things to say unto you, but ye cannot bear them now.* Whereby then, as I have said, was Mary delighted? What did she eat, what drink with the very craving mouth of the heart? Righteousness, Truth. She was being delighted with the Truth, she was listening to the Truth: she was longing after the Truth, she was panting after the Truth. Hungering, she was eating, athirst, she was drinking, the Truth: she was at once being refreshed with It, and That Whereby she was being fed was not minished. Whereby was Mary delighted? What was she eating? I dwell upon it, because I am delighted. I venture to say, she was eating Him Whom she was hearing. For if she was eating the Truth, did not Himself say, *I am the Truth?* And what shall I more say? He was eaten, because He was the Bread. *I*, saith He, *am the Living Bread Which came down from Heaven.* This is the Bread Which[1] recruiteth the failing, and doth not fail.

John 16, 12.

John 14, 6.

John 6, 41.

[1] qui reficit nec deficit

vi. 6. Give heed then, Beloved. Lo, we say, to minister to the Saints, to procure them food, to minister drink, to prepare them a table, to wash their feet, to give them bedding, to receive them under your roof; is not all this transitory? But who dares to say, that we feed on the Truth now, but that we shall not feed on It when we shall have attained to immortality? If we feed on crumbs now, shall we not then have a full Table? For of this spiritual Food did the Lord speak, when He praised the Centurion's faith, and said, *Verily I say unto you, I have not found so great faith in Israel. And therefore I say unto you, that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven.* Far be it from our thoughts, to conceive in the Table of that Kingdom, of that food of which the Apostle saith, *Meat for the belly, and the belly for meats. But God shall destroy both it and them.* Why *shall destroy?* Because there shall be no hunger there. That Which shall be eaten, hath no end. For again in promising this reward in that Kingdom to His Saints, He saith, *Verily I say unto you, that He will make them to sit down; and will pass*[2], *and minister to them.*

Matt. 8, 10. 11.

1 Cor. 6, 13.

Luke 12, 37.

[2] transiet Vulg. παρελθὼν

What is, *will make them sit down*, but, "will make them rest, make them to be still?" What is, *will pass and minister to them?* "After this *passage* He will minister to them." For here Christ made a *passage;* we shall come to Him whither He hath *passed*, there there is *passing* no more. For Pasch in the Hebrew tongue is, by interpretation, "passing." This the Lord, the Evangelist rather, shews, where He said of the Lord, *Now when the hour was come that He should pass out of this world unto the Father.* If then He feedeth us here, and so feedeth, how shall He feed us there? That which Mary chose then, was increasing, not passing away. For the delight of the human heart from the light of Truth, from the rich stores of wisdom, the delight of the human heart, of the faithful heart, the holy heart, no pleasure is found, to which it can be in any way compared, that this should even be called less. For when you say it is less, it is as if it would be by increasing equal. I will not say, less; I make no comparison; it is of another kind, it is a far different thing. For what is it at present that ye all give earnest heed to, all listen to, all are excited, and when any truth is spoken, are delighted? What have you seen? what got hold of? What colour hath appeared to your sight? what form, what figure, what stature, what features of members, what beauty of body? None of all these. And yet you love it. For how could you praise so, if you did not love? How love, if you saw nothing? Accordingly, though I do not shew you any form of a body, features, colour, graceful movements, though I shew them not, yet do you see, love, praise. If this delight in Truth be sweet now, it will be much sweeter then. *Mary hath chosen the better part which shall not be taken away from her.*

Serm. cxxix. [179.B.]

John 13, 1.

vii. 7. I have shewn to you, most dearly beloved, as I have been able, as far as the Lord hath vouchsafed to aid me, how that ye stand in a safer place in hearing, than we in preaching. For ye do that now, which then we all shall do. For then there will be no teacher of the word, but the Word, the Teacher. That therefore comes next, which it appertains to you to do, to us, to advise. For ye are *hearers of the word*, we preachers. But within where no one seeth, we are all hearers; within, in the heart, in the mind, where He

SERM. CXXIX. [179.B.] teacheth you, Who admonisheth you to praise. For I speak without, He stirreth up within. Within then are we all hearers; and we ought all both without and within, in the sight of God, to be doers. Why doers within? Because,

Matt. 5, 28. *whosoever seeth a woman to lust after her, hath committed adultery already with her in his heart.* And a man may be an adulterer, no man seeing, but God punishing. Who then is a doer within? He that doth not *see to lust.* Who is a

Is. 58, 7. doer without? *Break thy bread to the hungry.* For when this is done, our neighbour also sees it; but with what mind it is done, none seeth but God. *Be ye* then, my Brethren, *doers of the word, and not hearers only, deceiving your own selves;* not God, not him who preaches. For I, or whoever preaches the word to you, do not see your heart; and cannot judge what is passing inwardly in your thoughts. That which man cannot, God seeth, from Whom the human heart cannot be hid. He seeth with what earnestness you hear, what you think, what you retain, what profit you make of

[1] supplementis His graces[1], with what earnestness you pray, how you beseech God for that you have not, how you give Him thanks for that you have; He knows, Who will require. We are able to put out the Lord's money; the Exactor will come, Who

Mat. 25, 26. 27. said, *Thou wicked servant, thou shouldest have given My money to the exchangers, and at My coming I should have required it with usury.*

viii. 8. Do not then, my Brethren, deceive yourselves, because ye have come with earnestness to hear the word, if, failing ye do not what ye hear. Think, if it is beautiful to hear, how much more to do. If you do not hear, if you neglect hearing, you build nothing. If you hear, and do not, you build a ruin. The similitude of the Lord Christ

Matt. 7, 24. &c. set forth on this subject is most apposite; *Whosoever*, saith He, *heareth these My words, and doeth them, I will liken him unto a wise man, who buildeth his house upon a rock. The rain descended, the floods came, the winds blew, and beat upon that house, and it fell not.* Why did it not fall? *For it was founded upon a rock.* To hear and do then, is to *build upon a rock.* For the very hearing is building. *But whosoever*, saith He, *heareth these My words, and doeth them not, I will liken him unto a foolish man who buildeth.*

He too builds. What does he build? Lo, he builds his house, but because he does not what he hears, even in hearing he builds upon the sand. So then, whoso heareth and doeth not, buildeth upon the sand; whoso heareth and doeth, upon a rock; whoso doth not hear at all, buildeth neither upon the sand, nor upon a rock. But see what follows; *The rain descended, the floods came, the winds blew, and beat upon that house, and it fell, and the ruin of that house was great.* Miserable speetaele! SERM. CXXIX. [179 B.] IX.

9. Some one says then; "What need is there for me to hear, what I am not going to do? For by hearing, he says, and not doing, I shall build a ruin. Is it not safer to hear nothing?" This part indeed the Lord did not mind to toueh in the similitude whieh He proposed, but He gave it to be understood. For in this world, *the rain, winds, floods,* never are still. Dost thou not build upon a rock, that they may come, and not overthrow thee? Dost thou not build upon the sand, lest, when they eome, they overthrow the house? Then without any roof, beeause thou hearest nothing, wilt thou in this state remain. The rain eomes, the floods eome; art thou therefore safe, beeause thou art taken naked? Consider then, what part thou hast ehosen for thyself. Thou wilt not, as thou thinkest, be seeure by not hearing; thou must needs, if bare without any house, be overwhelmed, taken, swept away. If then it be bad to build upon the sand, if it be bad to build nothing; it remains, that there is nothing good but to build upon a rock. It is bad then not to hear; it is bad to hear and not do; it remains, to hear and to do. *Be ye* therefore *doers of the word, and not hearers only, deceiving your own selves.*

10. After this exhortation I am afraid lest by my words I should not raise you, but break you by despair. For peradventure some, either one, or two, or more it may be, in this your full meeting are judging me, and saying, "I should like to know, if he who speaks to me, does all that he either hears himself, or says to others." To this I answer; *But with me it is a very small thing that I should be judged of you, or of man's day.* Forasmuch as what I am now, I may even myself in some measure know; what I may be to-morrow, I know not. But to thee, whosoever thou art that art so X. 1 Cor. 4, 3.

Serm. CXXIX. [179.B.] troubled, God hath given security as touching me. For if I do the things that I say, or that I hear; *be ye imitators of me, as I also am of Christ.* But if I say and do not; give ear to the Lord; *What they say, do; but do not what they do.* Therefore if thou thinkest well of me, thou dost praise me; if ill, thou dost accuse me, but thou dost not excuse thyself. For how wilt thou excuse thyself, if against an evil preacher of the truth who speaketh to thee the Word of God, and doeth his own evil deeds, thou make up an accusation; when thy Lord, thy Redeemer, the Shedder of thy Price, Who enlisteth thee in His service, and maketh of His servant, His brother, doth not cease to warn thee, and saith, *What they say, do; but do not what they do? For they say,* saith He, *and do not.* They say what is good, they do evil; do thou hear the good, and do not do the evil. Thou wilt answer here; "How can I hear good from an evil man? *Do men gather grapes of thorns?*"

1 Cor. 4, 16; 11, 1. Mat. 23, 3. Matt. 7, 16.

SERMON CXXX. [CLXXX. Ben.]

On the words of the Apostle James, chap. v. "Before all things, swear not, &c."

i. 1. The first lesson which was read to us to-day, of the Apostle James, has been offered, and in a manner imposed[1] on us for discussion. For it hath made you intent, in admonishing you *before all things* to *swear not.* It is a difficult question. Whom would this sin not hold guilty, if a sin it be to swear? For that false swearing is a sin, and a grievous sin, no one doubts. But the Apostle of whose lesson we are treating, does not say, *Before all things, my brethren,* swear not falsely, but, *swear not.* For a similar admonition of the Lord Jesus Christ Himself had gone before in the Gospel; *Ye have heard,* saith He, *that it hath been said by them of old time, Thou shalt not swear falsely; but I say unto you, Swear not at all, neither by Heaven, for it is God's Throne; Nor by the earth, for it is His Footstool; neither shalt thou swear by thy head, for thou hast no power to make one hair white or black. But let your speech be, Yea, yea, Nay, nay: whatsoever is over and above, is of evil.* To this

[1] indicta

Jam. 5, 12. Matt. 5, 33. &c.

admonition of our Lord the above-mentioned lesson of the Apostle so entirely agrees, that nothing else seems to have been the command of God; for that none other said this than He Who spake by the Apostle; *Before all things*, saith he, *my brethren, swear not, neither by Heaven, nor by the earth, nor by any other oath. But let your speech be, Yea, yea; Nay, nay.* Save that he added, *Before all things:* whereby he hath much aroused our attention, and increased the difficulty of the question. SERM. CXXX. [180. B.]

2. For we find that Saints have sworn, that above all the Lord Himself hath sworn, in Whom is no sin at all. *The Lord sware, and will not repent, Thou art a Priest for ever, after the order of Melchisedec.* He promised the Eternity of the Priesthood to the Son with an oath. You have again, *By Myself I swear, saith the Lord.* And that, *As I live, saith the Lord,* is an oath. As man by God, so God by Himself. "Is it not then a sin to swear?" It is hard to say so; yea since we have said that God hath sworn, how blasphemous it is to say so! God sweareth Who hath no sin; it is not therefore a sin to swear: but rather, it is a sin to swear falsely. Some one perhaps may say that an example of swearing ought not to be brought forward from the Lord God. For He is God, and peradventure it is fitting to Him Alone to swear, Who cannot swear falsely. For men swear falsely, when either they deceive, or are deceived. For a man either thinks that to be true which is false, and swears rashly; or he knows or thinks it to be false, and yet swears it as true, and no less in wickedness swears. But these two false swearings, which I have mentioned, differ. Suppose a man to swear, who thinks what he swears for to be true; he thinks it to be true, and yet it is false. He does not intentionally swear falsely, he is deceived, he takes this for true which is false, does not knowingly offer an oath for a false thing. Suppose another, who knows it to be false, and says it is true; and swears as though what he knows to be false were true. See ye how detestable a monster this is, and fit to be exterminated from human intercourse? For who would wish to have this done? All men detest such things. Suppose another, he thinks it to be false, and swears as though it were true, and perhaps it is true. For ii. Ps. 110, 4. Gen. 22, 16. Numb. 14, 28. Sent. 3. Dist. 39. c. b.

SERM. CXXX. [180.B.] example, that you may understand, "Has it rained in such a place?" you ask a man; and he thinks it has not rained, and it suits his purpose to say, "It has rained;" but he thinks it has not; you say to him, "Has it really rained?" "Really," and he swears; and yet it has rained there, but he does not know it, and thinks that it has not rained; he is a false swearer. The question is, how does the word proceed out of the mind. Nothing makes the tongue guilty, but a guilty mind. But who is there that may not be deceived, though he have no wish to deceive? Who is the man over whom deceivableness may not steal? And yet swearing departs not from the lips, it is in constant use; very often there are more oaths than words. If a man were to examine nicely how often he swears through the whole day, how often he wounds himself, how often with the sword of the tongue he strikes and stabs himself, what place in him is found whole? Because then it is a grievous sin to swear falsely, Scripture hath given thee a compendious precept, *Swear not.*

iii. 3. What shall I say to thee, O man, "Swear truly?" Lo, swear truly, thou dost not sin; if thou swear truly, thou dost not sin. But man placed in the midst of temptations, wrapped up in flesh, treading earth under earth, whilst *the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind, that museth upon many things*, amid these thy many uncertain, fleeting musings, human guesses, human deceits, how should not what is false steal over thee, placed as thou art in this region of falsehood? Wouldest thou then be far from false swearing? *Swear not at all.* For whoso sweareth, may sometimes swear the truth; but whoso sweareth not, can never swear a lie. Let God then swear, Who sweareth securely, Whom nothing deceives, from Whom nothing is hid, Who knoweth not at all to deceive, because neither can He be deceived. For when He sweareth, He taketh Himself to witness. As when thou swearest, thou takest God to witness; so He, when He sweareth, doth take Himself to witness. Thou when thou takest Him to witness, peradventure on thy lie, *takest the name of the Lord thy God in vain.* That thou mayest not then swear a lie, *swear not at all.* This is the strait. False swearing is a precipice.

Wisd. 9, 15.

Exod. 20, 7.

Whoso sweareth, is near; whoso sweareth not, is far from it. He sins, and that grievously, who swears false; he does not sin, who swears true; but neither does he sin, who does not swear at all. But whoso sweareth not, and doth not sin, is far off from sin; but whoso sweareth true, doth not sin, but is near to sin. Suppose yourself walking in some place, where on the right side the ground is spacious, and you are no where confined; on the left the place is precipitous. Where would you choose to walk? Upon the border of this ground on the edge of the precipice, or far from it? I suppose far from it. So here too he that swears, walks on the border; and walks with a foot infirm, because human. If you stumble, down you go; if you fall, down you go. And what receives you? False swearing's punishment. Therefore didst thou wish to swear true; hear the counsel of God, *Swear not at all.* SERM. CXXX. [180.B.]

4. If swearing were a sin, it would not be said in the Old Law, *Thou shalt not swear falsely, but shalt render unto the Lord thine oath.* For sin would not be enjoined us. But thy God saith to thee, "If thou shalt swear, I will not condemn thee; if thou shalt swear true, I will not condemn thee. But what, if thou shalt not swear, shall I condemn thee? Two things there are," saith He, "which I never condemn, true swearing, and no swearing; but false swearing I condemn." False swearing is fatal; true swearing is perilous; swearing not at all is sure. I know that it is a difficult question, and I confess to you, Beloved, I have always avoided it. But now when on the Lord's Day the same lesson was read with the obligation of giving a discourse, I have believed that it was a motion from Heaven to me, for me to treat thereupon. Upon this it is God's will that I should speak; upon this His will that you should hear. I beseech you do not despise it, I beseech you to stablish your heart, change the rapid movements of your tongue. It is not altogether without a cause, it is not in vain, that whereas, as I have said, I have always wished to avoid this question, it has been imposed on my necessity, that it may be also imposed on your affection. iv. Levit. 19, 12. Matt. 5, 33.

5. That you may know, that to swear truly is not a sin, we find that the Apostle Paul also hath sworn: *I die daily,* v. 1 Cor. 15, 31.

SERM. CXXX. [180.B.] *I protest, by your glory, brethren, which I have in Christ Jesus our Lord. By your glory,* is an oath. He does not say, *By your glory I die,* in this sense, as if "your glory makes me die;" as if he had said, "He died by poison, he died by the sword, he died by beasts, he died by an enemy," that is, by the instrumentality of an enemy, or the sword, or the poison, and the like: he did not in such a sense say, *By your glory.* The Greek words dissolve the ambiguity. If you look into the Epistle in Greek, there is found an oath there, of no ambiguous character. Νὴ τὴν ὑμετέραν καύχησιν. When a Greek says, Νὴ τὸν Θεὸν, he swears. You are daily hearing Greeks, and those of you who know Greek, say, Νὴ τὸν Θεὸν: when he says, Νὴ τὸν Θεὸν, it is an oath, "By God." Let no one doubt then that the Apostle swore, when he said, *By your glory, brethren,* (and lest we should think that he had sworn by human glory,) *which I have in Christ Jesus our Lord.* There is in another place a thoroughly plain and express oath; *I call God for a witness upon my soul.* The Apostle says, *I call God for a witness upon my soul, that to spare you I came not as yet unto Corinth.* And in another place to the Galatians; *Now the things which I write unto you, behold before God I lie not.*

2 Cor. 1, 23.

Gal. 1, 20.

vi. 6. Give attention, I pray, and consider; and if my words are not so persuasive[1] by reason of the difficulties of the question, yet are they of use, if they reach your heart[2]. Behold, the Apostle swore. Let not those deceive you, who, wishing I know not how to distinguish, or rather not to understand, these forms of swearing, say, that it is not an oath, when a man says, "God knoweth," "God is witness," "I call God upon my soul, that I speak the truth." "He hath called on God," they say, "he hath made God his witness; but hath he sworn?" They who speak thus, have no other design but with the calling of God to witness, to lie. What! is it so, whosoever thou art of depraved and perverted heart, that if thou sayest, "By God," thou swearest; if thou sayest, "God is witness," thou dost not swear? For what is, "By God;" but, "God is witness?" Or what is, "God is witness;" but, "By God?"

[1] plausibilis

[2] viscera

7. Now what is it to swear, but to render unto God His due[a], when you swear by God; to render to your salvation its due, when you swear by your salvation; to render unto your children their due, when you swear by your children? Now what due owe we to our health, our children, our God, but that of love, of truth, and not falsehood? But most of all when it is made by God, is it a true form of swearing; because even when any one says, "By my salvation," he engages[1] his salvation to God; when he says, "By my children," he pledges his children to God, that that may come on their heads, which goeth out of his mouth, if true, true, if false, false. Since any one then who names in an oath his children, or his own head, or his health, pledges whatever he names, to God; how much more when he swears falsely by God Himself? For doth he fear to swear falsely by his son, and not fear to swear falsely by his God? Saying perchance in his mind as follows, "I fear to swear falsely by my son, lest he die: but to God Who dieth not, though one swear falsely by Him, what harm happeneth?" Thou sayest well, it is true, no harm happeneth to God, when thou swearest falsely by God; but much harm happeneth to thyself, who deceive a neighbour, and make God a witness to thee. If thou wert to do any thing thy son being witness, and to say to thy friend, or neighbour, or any one else, "I did it not," and wert to touch thy son's head, who was witness of thy deed, and say, "By this boy's salvation I did not do it;" thy son trembling under his father's hand, yet not trembling at his father's hand, but God's, would peradventure exclaim, "Nay, my father, let not my salvation be of so little value in thine eyes; thou hast called God over me, I saw thee, thou didst it, swear not falsely; in thee it is true I have a father, but more I fear both thine own and my Creator."

SERM. CXXX. [180.B.] Sent. 3. Dist. 39, c. *F.*

[1] obligat

8. But because God doth not say to thee, when thou swearest by Him, "I saw thee, do not swear, thou didst it;" but thou fearest lest he should kill thee, thou killest thine own self before. Because, I say, He saith not, "I saw thee," thinkest thou that He hath not seen thee? Where then is vii.

[a] Here is a paronomasia which cannot be preserved in the Translation, "Quid est autem *jurare*, nisi *jus* Deo reddere."

SERM. CXXX. [180.B] Is. 42, 14. Sept.

that he saith, *I have kept silence, I have kept silence, shall I keep silence alway?* And yet He very often doth say, "I have seen thee;" but in a different way when He taketh vengeance on the false swearer. But He doth not take vengeance upon all; therefore men are emboldened[1] at example. "I know such an one hath sworn falsely to me, and he lives." He hath sworn falsely to thee, and he lives? He hath sworn falsely, and lives; he hath sworn falsely. You are mistaken. If you had eyes whereby to see his death, if you too were not deceived in what it is to die, and not to die, you would see his death. And now attend to the Scripture; and there you will find him lying in death whom you suppose to be alive. Because he walks with his feet, because he handles with his hands, because he sees with his eyes, and hears with his ears, and makes use sufficiently of the other offices of his members, you think him alive. He does live, that is, his body; but his soul is dead, his better part is dead. The habitation lives, the inhabitant is dead. "How, when a body is alive," you will say, "is the soul dead; when the body could not live, unless quickened by the soul? How then is a soul dead, by which the body lives?" Hear therefore and learn; the body of man is a creature of God, and the soul of man is a creature of God. With the soul God quickeneth the flesh, this soul itself again He quickeneth with Himself, not with itself. The soul therefore is the life of the body, the Life therefore of the soul is God. The body dies, when the soul departs; the soul therefore dies, if God depart. The soul departs, when the body is slain with the sword; and do you suppose that God doth not depart, when the soul itself is wounded with false swearing? Would you see that he of whom you speak is dead? Read the Scripture: *The mouth that lieth, slayeth the soul.* But you think that God is a present Avenger, if he who has deceived you by false swearing, immediately expires. If he expires before your eyes, his flesh has breathed its last. What is, "his flesh has breathed its last?" Has cast out the spirit, by which it was quickened. That is, he has breathed his last by the expulsion of the spirit, whereby the flesh lived. He hath sworn falsely, he hath thrust out the Spirit by Whom the soul lived. He hath expired, but you know it not: he hath

[1] ædificantur

Wisd. 1, 11.

breathed his last, but you see it not. For flesh lying without a soul you see, a wretched soul without God you cannot see. Believe then; use the eyes of faith. No false swearer is unpunished, no not one; his punishment is with him. If he were to have in his bedroom a torturer of his body, he would be punished; he has in the secret of his heart his conscience's torturer, and is he called unpunished? And yet what say you? "He who hath sworn a lie to me lives, he is in joy, in luxury; why is it, that thou sendest me to things invisible?" Because God Himself, by Whom he sware, is invisible also. He sware by the Invisible, he is stricken with a punishment invisible. "But he lives," you say, "and, so to say, bubbles and boils in dissipation." If this be so, that he bubbles in dissipation, that he boils in dissipation, it is the worm of a dead soul. In fine, every wise man, who marks such false swearers in their dissipation, with the sound smelling of the heart, turns himself away, will not see, will not hear. Why doth this soundness turn itself away, but because a dead soul stinketh? SERM. CXXX. [180.B.]

viii. 9. Briefly then, my Brethren, give ear, I will conclude this discourse by fixing in your hearts a wholesome care; *Before all things, swear not.* Why, *Before all things?* If it is a great crime to swear falsely, but no fault to swear truly, why, *Before all things, swear not?* For he should have said, "Before all things, swear not falsely." *Before all things,* he saith, *swear not.* For is swearing worse than stealing? Is swearing worse than committing adultery? I do not say, swearing falsely; I say, swearing; is swearing worse than killing a man? God forbid! To kill a man, to commit adultery, to steal, is a sin; to swear is not a sin; but to swear falsely, is a sin. Why then, *Before all things?* By this word that he says, *Before all things,* he hath put us on our guard against our tongue. *Before all things,* he saith; that above all other things ye may take heed, may watch, lest the habit of swearing steal over you. He hath thus placed thee over against thyself as in a watch tower; *Before all things,* he hath lifted thee up above all else, from whence to observe thyself. For he considers that thou swearest, "By God, by Christ, I will kill such an one;" and this how often in the day, how often in an hour? Thou dost not open

SERM. CXXX. [180.B.] thy mouth, save for some such oath. Wouldest thou take it ill that he should say to thee, *Before all things*, to make thee most intently watchful against the habit, that thou mightest examine thy whole state, keep most diligent guard on all the movements of thy tongue, be the guard over thine evil habit, to keep it down? Give ear, *Before all things.* Thou wast asleep, I prick thee, *Before all things*, I apply thorns. What is, *Before all things?* Before all things watch, before all things give earnest heed.

ix. 10. I myself too once swore on every[1] occasion, I once had this most offensive and deadly habit. I tell you, Beloved, from the time that I began to serve God, and saw how great a wickedness there is in false swearing, I have feared exceedingly, and in fear have bridled this most inveterate[2] habit. Being bridled, it is checked, checked it languishes, languishing it dies entirely, and to the evil habit a good succeeds. But now I do not tell you, that I never swear. For if I say this, I lie. As to my concern herein, I do swear; but to the best of my belief, only when compelled by great necessity. When I see that I am not believed unless I do it, and that it is not for his good who does not believe me, that he does not believe, having thoroughly weighed the reason and balanced the consideration, I do with great fear say, "Before God;" or, "God is my witness;" or, "Christ knows that so it is in my heart;" and I see that this is more, that is, is *over and above, Yea, yea; Nay, nay;* but *that which is over and above is of evil;* and if not *of the evil* of him who swears, it is *of the evil* of him that does not believe. In fact He doth not say, "If he doeth over and above, he is evil;" and, "Let there be in your mouth, Yea, yea, Nay, nay; if any one doeth over and above, he is evil;" but, *Let, there be in your mouth, Yea, yea, Nay, nay; for whatsoever is over and above, is of evil.* But ask, "Whose?" But nevertheless the most wretched custom of men is another thing than this. Both when thou art believed, thou swearest; and when no one requires, thou swearest; and to men horror-struck at it, thou swearest; thou art not silent in swearing, art scarcely sound in not swearing falsely. Unless ye haply think, Brethren, that had the Apostle Paul known that the Galatians believed him, he would have added an

[1] passim

[2] veternosissimam

Matt. 5, 37.

oath and said, *Now the things which I write unto you, behold, before God, I lie not.* He saw there those who believed; he saw others too who did not believe. Therefore do not say, "I will not swear, if by chance it is required." For what thou doest is *of evil;* but his who requires it. For thou hast no means whereby to clear thyself, how to satisfy the business which presses, thou findest not. But it is one thing, when an oath is required; another, when it is offered; and this very thing which is offered, is one thing when offered to one that does not believe; another when it is bandied[1] about even to one that does believe. SERM. CXXX. [180.B.] Gal. 1, 20.

[1] ventilatur

11. Restrain then the tongue and habit as much as thou canst; not as some, when it is said by them, "Are you speaking truth? I don't believe you." "Did you not do it? I don't believe you; let God be the judge, swear to me." And with him who exacts an oath, there is a great difference whether he knows not that the other will swear false, or whether he knows it. For if he does not know it, and therefore says, "Swear to me," that credit may be given him; I do not venture to say that this is not a sin, yet it is a human temptation. But if he knows that he did it, knows that he did it, saw him do it, and compels him to swear, he is a murderer. For the man by his own false swearing destroys himself; but the other forced and pressed the murderer's hand. But when any infamous thief hears from one who knows not whether he did it, "Swear, if you have not taken it, swear if you have not done it;" and he then says, "A Christian may not swear; when an oath is required of him, he may not swear; I am a Christian, I may not." Catch such an one, turn your attention from him, give[2] over the matter on which you were speaking; introduce other trifling[3] conversation, and you will find him who would not swear once, swearing a thousand times. This daily, continued, habit then of swearing without cause, when no one requires it, when none doubts about your words, turn away from you, cut it off from your tongues, circumcise it from your mouth. X. Sent. 3. Dist. 39. c. ult.

[2] dissimula
[3] fabulas

12. "But it is a custom, so men are in the habit of talking. Men are in the habit of talking so, if I do not." This is, *Before all things.* What is, *Before all things?* Above all be on your guard, be more heedful with respect to this than XI.

SERM. CXXX. [180.B.] all other things. The greater custom demands the greater heed, the custom of a thing is no light matter. If you had any thing to do with your hand, you would more easily command your hand not to do it; if you had to go with your feet any where, if sloth kept you back, you would arouse yourself to rise and go. The tongue hath easiness of movement, in a moist place is its position, in its slippery position it glibly runs on. In proportion as it moves itself more quickly and more easily, be thou more firmly fixed against it. Thou wilt tame it, if thou wilt be watchful; thou wilt be watchful, if thou wilt fear; thou wilt fear, if thou wilt bethink thee that thou art a Christian. For so great evil swearing hath, that they who worship stones, are afraid to swear falsely by stones; art not thou afraid of a Present God, a Living God, a Knowing God, an Abiding God, a God Who taketh vengeance on them that despise Him? A man closes his temple on a stone, and goes to his own house; he hath closed it on his god, and yet when it is said to him, "Swear by Jupiter," he fears his eyes as though he were present.

xii. 13. And behold I say to you, Beloved, that even he who swears falsely by a stone, is perjured. Wherefore say I this? Because many are deceived herein also, and think because that whereby they swear is nothing, that they are not involved in the crime of perjury. Undoubtedly thou art perjured, because thou swearest falsely by that which thou thinkest holy. "But I do not think it holy." He to whom thou swearest thinks it holy. For when thou swearest, thou swearest not to thyself, or to the stone; but to thy neighbour thou swearest. Thou swearest to a man before a stone; but is it not before God? The stone doth not hear thee speaking; but God doth punish thee deceiving.

14. *Before all things*, therefore, my Brethren, I beseech you, that God may not have forced me to speak those words to you in vain. For before Him I say what I have said already, that I have often avoided this question; I feared lest by admonition and injunction I should make them more guilty who would not hear; but to-day I have been more afraid of refusing to speak what I was commanded to speak. But seeing the fruit of this my toil[1] would be, so to say, but small, if all who have cried out in acclamation to

[1] sudoris

me, cry out even against themselves that they do not against themselves swear falsely; if so many even who have with greatest attention heard me, are intent against their own custom, and admonish themselves to-day, when they come to their own homes, when by a slip of the tongue they may have repeated their habit; let neighbour admonish neighbour: "This is what we heard to-day, this is what we are bound to." Let it not be done to-day, at all events when the sermon is fresh. I speak from experience; let it not be done to-day, it is less readily done to-morrow. If to-morrow too it shall not be done, less is the labour of him who is on his guard, for he is helped by the custom of the day before. The third day the plague, by which we suffer, dies; and we shall have joy in your gain; for in great good will ye abound, if of so great an evil ye shall be rid. Let us turn to the Lord, &c. SERM. CXXX. [180.B.]

SERMON CXXXI. [CLXXXI. BEN.]

On the words of the first Epistle of John, c. i. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Against the Pelagians.

1. THE most Blessed Apostle John, writing healthfully and truly, saith among other things; *If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, He is Faithful and Just to forgive us our sins, and to cleanse us from all unrighteousness.* In these words the Blessed John, yea rather the Lord Jesus Himself breaking silence by John hath taught us, that no one in this flesh, in this corruptible body, in this earth, in this evil world, in this life full of temptations, that no one liveth here without sin. It is a sentence complete[1] in itself, and wants no exposition; *If we say that we have no sin.* For who is there that hath no sin? As Scripture saith, Not even the infant, *whose life is but of one day upon the earth.* Such an infant hath not committed sin, but from his parents hath derived it. In no way therefore can any one say that he i. 1 John 1, 8. 9. [1] absoluta Job 14, 5. Sept.

SERM. CXXXI. [181.B.] hath not had sin. But the faithful man hath by faith approached the laver of regeneration, and all has been forgiven him; at once he lives under grace, he lives in faith, he has been made a member of Christ, has been made a temple of God; and yet so, as he has been made a member of Christ and a temple of God, if *he shall say, that he hath no sin, he deceiveth himself, and the truth is not in him;* he lies entirely if he says, "I am righteous."

ii. 2. But there are some inflated skins, full of the spirit of elation, not great in solid size, but so swollen with the disease of pride, that they dare to say, that men are found without sin. They say then that the righteous have in this life no sin at all. Now they are the heretical Pelagians, and Cælestians too, who say this. And when the answer is made to them, "What is it that you say? Does man live here without sin, has he no sin at all, neither in deed, or word, or thought?" They answer out of that wind of pride, wherewith they are full; O, that they would bring this wind to an end, that it might evaporate from them, and they hold their peace, that is, that they would be humble, not puffed up; they answer, I say, "Decidedly these holy, faithful men of God, cannot have any sin, either in deed, or word, or thought." And when it is asked them, "Who are these righteous men, who are without sin?" They answer and say, "The whole Church." I might well wonder, if I should find one, two, three, ten, as many as Abraham sought for. For Abraham went down from fifty to ten; thou heretic makest answer, and sayest to me, "The whole Church." Whence provest thou this? "I prove it," you say. Prove, I pray thee. For great joy dost thou bring me, if thou couldest teach me that the whole Church in all her several faithful ones hath no sin at all. "I prove it," you say. Tell me, whence? "The Apostle saith." What saith the Apostle? *Christ*, saith he, *loved the Church.* I hear and acknowledge them to be the Apostle's words. *Cleansing it with the laver of water in the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing.* We have heard mighty thunderings from the cloud. For an Apostle of God is a cloud. These words have sounded forth, and made us tremble.

Gen. 18, 24. &c.

Eph. 5, 25. &c.

3. But tell us, before we search in what sense the Apostle spake these words; tell us, I say, whether ye are righteous, or not? They answer, "We are righteous." Have ye then no sin? The live-long day, the live-long night, do ye no evil, say ye no evil, think ye no evil? They dare not say, "None." But what do they answer? "It is true we are sinners; but we are speaking of saints, not of ourselves." I ask you this, Are ye Christians? I do not say, Are ye righteous? Are ye Christians? They dare not deny it; "We are Christians," they say. Are ye then the faithful? Have ye been baptized? "We have been," say they, "baptized." Were all your sins forgiven you? "Forgiven," say they. How then are ye sinners? This is enough for me to refute you by. You are Christians, you are baptized, you are the faithful, you are members of the Church, and you have *spots and wrinkles?* How then is the Church in this time present *without spot and wrinkle*, when ye are her *wrinkles and spot?* Or if ye would have none to be the Church but that which is *without spot and wrinkle*, cut yourselves off with your wrinkles and spots from her members, cut yourselves off from her body. But why should I still bid them separate themselves from the Church, when they have done this already? For they are hereties, they are without already; with all their purity they have remained without. Return ye, and hear; hear ye, and believe. SERM. CXXXI. [181.B.] iii.

4. Peradventure you will say, in your swollen and inflated heart, "Could we say that we are righteous? It was necessary of course for humility's sake, that we should say that we are sinners?" Dost thou then for humility's sake lie? Thou art righteous, thou art without sin; but for humility's sake thou sayest thou art a sinner. How shall I admit thee as a Christian witness against another, when I find thee a false witness against thine own self? Thou art righteous, art without sin, and thou sayest that thou hast sin. Thou art then a false witness against thyself. God doth not accept thy lying humility. Inspect thy life, see thy conscience. Art thou then righteous, but canst not but call thyself a sinner? Hear John, he repeateth to thee what he said also above truly; *If we say*, saith he, *that we have no sin, we deceive ourselves, and the truth is not in us.* Thou hast no

SERM. CXXXI. [181. B.] sin, and thou sayest that thou hast sin; *the truth is not in thee.* Because John did not say, "*If we say that we have no sin,* humility is not in us;" but he said, *we deceive ourselves, and the truth is not in us.* We lie then, if we say that we have no sin. If John feared a lie, dost thou not fear a lie, that, whereas thou art righteous, thou sayest thou art a sinner? How, I say, should I admit thee as a witness in another's cause, who liest in thine own? Thou dost make the holy guilty, whilst thou speakest false witness against thyself. What wouldest thou do to another, who defamest thyself? How shall another avoid thy calumny, when by the lie of thine own tongue thou makest thyself guilty?

iv. 5. I ask thee again in another way: Art thou righteous, or a sinner? Thou dost answer, "A sinner." Thou liest, because thou dost utter with thy mouth what thou dost not believe thyself in heart to be. Therefore even though thou wert not a sinner, thou wilt begin to be whilst thou liest. For thou sayest, "For humility's sake, we say that we are sinners; for God seeth that we are righteous." Since then for humility's sake thou liest, if thou wert not a sinner before thou didst lie, by lying thou art made what thou hadst avoided. The truth is not in thee, unless thou in such wise sayest thou art a sinner, as also to know thyself so to be. Now this is truth, that thou sayest what thou art. For how is there humility, where falseness reigns?

6. In fine, let us leave out John's words; behold in the Body of the Church, which thou dost say hath neither *spot, or wrinkle, or any such thing,* and is without sin, behold the hour of prayer will come, the whole Church will be at prayer; and thou it is true art without; come to the Lord's Prayer, come to the scale, come, say, *Our Father, Which art in Heaven.* Follow on, *Hallowed be Thy Name: Thy Kingdom come: Thy will be done, as in Heaven, so in earth: Give us this day our daily bread.* Follow on and say, *Forgive us our debts.* Answer, heretic, what are thy *debts?* Hast thou haply received money in loan from God? "No:" you say. I will not ask thee any further upon this; for the Lord Himself is going to explain, what are the *debts* which we pray to be remitted to us? Let us repeat then what follows; *As we also forgive our debtors.* Let the Lord

Matt. 6, 9. &c.

expound this: *For if ye forgive men their sins*[1], (therefore your debts are sins,) *your Father will also forgive your sins.* Return then, heretic, to prayer, if thou art become deaf to the true principles[2] of faith. Sayest thou, or dost thou not say, *Forgive us our debts?* If thou dost not, though thou shouldest be present in body, thou art yet outside of the Church. For it is the Church's Prayer, it is the voice which comes from the teaching of the Lord. He said, *Thus pray ye:* to the disciples He said, *Thus pray ye:* to the disciples He said, to the Apostles He said, and to us little lambs, how feeble soever we are, He said, to the Rams of the flock, He said, *Thus pray ye.* Consider ye Who said it, and to whom He said it. The Truth to His Disciples, the Shepherd of shepherds to the Rams; *Thus pray ye, Forgive us our debts, as we also forgive our debtors.* The King to the soldiers, the Lord to the servants, Christ to the Apostles, the Truth to men spake, Sublimity spake to the lowly; "I know your inward state; I weigh you well, upon My balance I report, yes truly do I declare your inward state. For this I know better than yourselves. Say ye, *Forgive us our debts, as we also forgive our debtors.*"

SERM. CXXXI. [181.B.]

[1] peccata Vulg.

[2] rationem

7. I ask thee, thou righteous, holy man, man *without spot or wrinkle;* I ask thee, I say, Is this the prayer of the Church, of the faithful, or the catechumens? It is certainly of course that of the regenerate, that is, of the baptized; in fine, what surpasses all, it is the prayer of children. For if it be not, with what face is it said, *Our Father, Which art in Heaven?* Where are ye then, O righteous and holy men? Are ye among the members of this Church, or are ye not? Ye were there, but are there now no longer. And would that even now when cut off they would admit reason, and hear and believe! If then the whole Church saith, *Forgive us our debts*, he is reprobate who saith it not. And we indeed when we say *our debts*, until that we receive what we ask, are reprobate, for that we are sinners; but by doing what ye do not, by confessing, that is, our sins, we are cleansed; if so be we do what we say, *As we also forgive our debtors.* Where art thou, Pelagian or Cælestian heretic? Lo, the whole Church saith, *Forgive us our debts.* It hath then *spots and wrinkles.* But by confession the wrinkle is

V.

SERM. CXXXI. [181.B.] stretched out, by confession the spot is wiped away. The Church standeth in prayer, that she may be cleansed by confession; and as long as this life lasts, so she standeth. And when each one leaves the body, all the debts he had of such a kind as needed forgiveness are forgiven him; because they are forgiven even by daily prayer; and then he leaves the world cleansed, and the Church is laid up among the Lord's treasuries, pure gold; and hereby amid the Lord's treasures the Church is *without spot and wrinkle*. And if it is *without spot and wrinkle* there, what must be prayed for here? That pardon may be obtained. He Who giveth pardon, wipeth away the spot; He Who pardoneth stretcheth out the wrinkle. And where is our wrinkle stretched out? As if on some great fuller's Stretcher, on the Cross of Christ. For on this Cross, that is, on this Stretcher He shed His Blood for us. And ye faithful know what kind of testimony ye give to the Blood which ye have received. For ye say, ye know, Mat.26, 28. "Amen." Ye know What Blood it is *Which was shed for many for the remission of sins*. Behold, how the Church is made *without spot and wrinkle*, stretched out as it were well cleansed on the Stretcher of the Cross: but this can be altogether doing here. The Lord *presenteth to Himself a glorious Church, not having spot or wrinkle*. This He is doing even here, He *presenteth* it there. For this is He doing now, that we may not have *spot or wrinkle*. Great is He Who is doing it, good is His care, most learned Workman is He. He stretched us out on the Wood, and maketh us without wrinkle, whom He had made by washing without spot. He Who came *without spot and without wrinkle*, was Himself extended on the Stretcher; but for our sakes, not for His Own, that He might make us *without spot and* vi. *wrinkle*. Pray we Him then to make us, and when He hath made, to bring us to the barn, and there to lay us up, where press there shall be none.

8. Art thou then who wast speaking *without spot and wrinkle?* What doest thou here in the Church, which saith, *Forgive us our debts?* She confesseth that she hath debts to be remitted. They who do not confess it, have not on that account none; but they will not on that account be remitted them. Confession healeth us, and a guarded life, a humble

life, prayer with faith, contrition of heart, unfeigned tears flowing forth from the vein of the heart, that the sins may be forgiven us, without which we cannot be. Confession, I say, healeth us, as the Apostle John saith, *If we confess our sins, He is Faithful and Just to forgive us our sins, and to cleanse us from all unrighteousness.* But we ought not, because I say that we cannot be here without sin, to commit murders, or adulteries, or the other deadly sins, which kill with one stroke. Such the Christian of good faith and good hope doeth not: but those only which may be wiped away by the daily sponge[1] of prayer. Let us in lowliness and devotion daily say, *Forgive us our debts;* but only if we do what follows, *As we also forgive our debtors.* This engagement with God is a true engagement, and a fixed condition. Thou art a man, and hast a debtor, and art thyself a debtor too. Thou drawest nigh to God, Who hath debtors, and is no debtor, to beg that thy debts may be remitted thee. But He saith to thee thus, "I have no debts, thou hast debts; for thou art indebted to Me; but thy brother is also indebted to thee. Thou art My debtor, thou too hast thy debtor. Thou art My debtor, in that thou hast sinned against Me; thou hast a brother a debtor, in that he hath sinned against thee. What thou shalt do with thy debtor, that will I too do with Mine; if, that is, thou forgivest, I forgive; if thou retainest, I retain. Thou dost retain against thine own self, in that thou forgivest not another." Let no one say then, that he is without sin; but yet we ought not on that account to love sin. Let us hate it, Brethren, though we be not without sins, yet let us hate them; and especially let us abstain from crimes; let us abstain, as far as we can, from slight sins. "I," says some one, "have no sins." *He deceiveth himself, and the truth is not in him.* Let us by all means pray, that God would forgive; but do we what is said, let us also forgive our debtors. When we forgive, it is also forgiven us. Day by day are we saying this, and day by day doing, and day by day is it taking place in us. Here we are not without sin, but we shall depart hence without sin.

SERM. CXXXI. [181.B.]

[1] penicillo

SERMON CXXXII. [CLXXXII. BEN.]

On the words of the first Epistle of John, chap. iv. "Dearly Beloved, believe not every spirit; but prove the spirits, whether they are of God, &c." Against the Manichees.

SERM. CXXXII. [182.B.]

1. WHEN the Apostle John was being read, we heard the Holy Ghost speaking by him, and saying, *Dearly beloved, believe not every spirit; but prove the spirits, whether they are of God.* I repeat, because it is necessary I should repeat, and earnestly impress this on your minds as the Lord helpeth me. *Dearly beloved, believe not every spirit, but prove the spirits whether they are of God. Because many false prophets are gone out into the world.* The Holy Ghost hath enjoined, that we *believe not every spirit;* and hath added the reason, why He enjoined it. What is that reason? *Because*, saith He, *many false prophets are gone out into the world.* Whosoever then shall despise these precepts, and think that every spirit is to be believed, must needs fall into the hands of false prophets, and what is worse, blaspheme the true.

i. 1 John 4, 1.

ii. 2. Here a man made cautious at once by this precept will be saying to me, "I have heard, I understand, I desire to obey, for I too have no wish to fall into the hands of false prophets. For who would wish it, to be deceived by liars?" Since a false prophet is a lying prophet. Give me a religious man, he does not wish to deceive; give me an ungodly, sacrilegious man, he wishes to deceive, he does not wish to be deceived. Forasmuch then as good men are unwilling to deceive, and to be deceived neither good nor bad men wish, who is there that would wish to fall into the hands of a false prophet? I am repeating the words of one consulting me; but of course no one falls into the hands of a false prophet except against his will. I have heard the precept of John, yea rather of the Lord by John, *Believe not every spirit.* Lo, I receive it, so I will. He goes on and says, *But prove the spirits, whether they are of God.* Whereby shall I *prove?* I would wish to prove them, if I could not err. But certainly if I cannot prove the spirits which are of

God, I must necessarily fall into the hands of spirits which are not of God, and hereby be seduced by false prophets. What am I to do? How am I to take heed? O that St. John, as he has told us, *Believe not every spirit, but prove the spirits, whether they are of God;* would vouchsafe to say how the spirits which are of God are proved! Be not disquieted, hear this too. *Hereby is known the Spirit of God;* this surely thou wast waiting to hear, that thou mightest *prove the spirits which are of God. Hereby is known the Spirit of God;* John said, not I; this follows in the lesson which I am treating. For when he made us anxious and cautious on this account, that we should *not believe every spirit, but prove the spirits which are of God, because many false prophets are gone into the world;* he saw immediately what we should be desiring, he meets the expectation, casts his eye upon the silent thought. Thanks be to God, for that He hath vouchsafed to speak this also by him. *Hereby is known the Spirit of God. Every spirit.* Come, hear, hear ye, understand, distinguish, cleave to the truth, resist falsehood. *Hereby is known the Spirit of God.* Whereby, I pray thee? This is what I was desirous to hear. *Every spirit that confesseth that Jesus Christ hath come in the Flesh, is of God; And every spirit that confesseth not that Jesus Christ hath come in the Flesh, is not of God.* Meanwhile then, Dearly beloved, repel from your ears every disputer, preacher, writer, whisperer, that *denieth that Jesus Christ hath come in the Flesh.* Repel then the Manichæans from your houses, from your ears, from your hearts. For the Manichæans most openly *deny that Christ hath come in the Flesh.* Therefore their spirits are not of God.

SERM. CXXXII. [182.B.]

v. 2.

v. 3.

3. Here I see how the wolf would wish to steal in, I observe, and, as far as I am able, I shew that he is to be avoided. Hereupon, in this that I have said, or rather have quoted as said by the Apostle; that *Every spirit that denieth that Jesus Christ hath come in the Flesh, is not of God;* the Manichee lies in wait in this word, and says to me, "Lo, the spirit that denieth that Jesus Christ hath come in the Flesh, is not of God; whence is it then? If it be not of God," says he, "whence is it? For can it be, save from some other?

Serm. CXXXII. [182.B.] If then," says he, " it is not of God, and is from some other, you see there are two natures." We have discovered the wolf; let us spread the healthful nets, let us hunt, let us catch, let us kill him when caught. Yes, let us kill; let the error die, the man live. Lo, in this that I have said, " Let us catch, let us kill; let the error die, the man live," herein is the question solved. But recollect what I proposed, lest forgetting the question, you should not understand the solution. *Every spirit that confesseth not that Jesus Christ hath come in the*

iii. *Flesh, is not of God.* And forthwith the Manichee, " And whence is it? If it be not of God, it is from some other. If from some other, he hath taught that there are two natures." This question hold fast, and call back your minds to those my words, where I said, " Let us catch, let us kill; let the error die, the man live." The error is not of God, the man is of God. Return to the question: *Every spirit that confesseth not that Jesus hath come in the Flesh, is not of*

John 1, 3. *God;* I say too, *All things were made by Him. Let every*

Ps. 150, 6. Sept. *spirit praise the Lord.* But if not every spirit is of God, how doth the spirit which is not of God praise the Lord? Yes verily, *let every spirit praise the Lord.* I see both, I understand the weakness; let the corruption be healed, let nature be delivered. Corruption is not nature, but is hostile to nature. Heal that whereby thou art weak, there remaineth that whereby thou mayest praise. Medicine follows up corruptions, not nature. *Every spirit that confesseth not that Jesus Christ hath come in the Flesh, is not of God.* In so far as it *confesseth not that Christ hath come in the Flesh*, so far *is it not of God;* because this error *which confesseth not that Christ hath come in the Flesh, is not of God.* Brethren, why is it that we are re-born? If we be born well, why is it that we are born anew? Nature which had been corrupted, is repaired; nature which had fallen, is raised up; nature which lay deformed, is by grace formed anew. For the Creator Alone, Father, Son, and Holy Spirit; Triple Unity, One Trinity, That Nature Alone, Immutable, Unchangeable, liable neither to decrease, nor advancement, neither falls, that It should be less; nor transcends, that It should be more; Perfect, Everlasting, every way

Unchangeable, is That Nature Only. But the creature is good, but very unequal to the Creator. Thou hast a mind to adhere to the deserting devil, if thou strivest to equal the things made with their Maker. SERM. CXXXII. [182.B.]

iv. 4. Let the soul acknowledge its condition; it is not God. When the soul thinketh itself God, it offendeth God; it findeth not a Saviour, but findeth a condemner. For God when He condemneth evil souls, doth not condemn Himself; but if the soul is that which God is, He doth condemn Himself. Give we, Brethren, honour to our God, to Whom we cry, *Deliver us from evil.* And if, that thou mayest find temptation in prayer, he whisper to thee and say to thee, "What is it thou hast cried, *Deliver us from evil?* I thought[1] there is no evil?" Answer him, "I am evil; and if He shall *deliver me from evil*, I shall be of evil good; may He deliver me from myself, that I may not fall into thy hands." This say to the Manichee; "If God shall deliver me from myself, I shall not fall into thy hands;" because if God shall deliver me from my evil self, I shall be good; if good, I shall be wise; if wise, I shall not err; if I shall not err, I shall not be able to be deceived by thee. May God then deliver me from myself, so I fall not into thy hands. For it is my fault, that I should err and believe thee; *for my soul is filled with illusions.* I am no light to myself; for if I were, I should never have erred. Therefore I am not a portion of God; for the Substance of God, the Nature of God, cannot err: but I err; for you yourself confess it even, you profess yourself wise, you endeavour to deliver me from error. How then do I err, if I am the Nature of God? Blush, give honour to God. I say that thou errest greatly even still; but as thou confessest thyself, thou hast erred before. Did then the Nature of God err? Did the Nature of God fall into uncleanness? Did the Nature of God commit adulteries? Did the Nature of God do unlawful abominations? Did the Nature of God in blindness not know whither It was going? Was the Nature of God overwhelmed with deeds of violence and lust? Blush, give honour to God.

[1] certe

Mat. 6, 13.

Ps. 37, 8. Sept. (38, 7. E.V)

v. 5. Thou canst not be a light to thyself, thou canst not, thou canst not. *He was the True Light.* In comparison of John it was said, *He was the True Light.* Was not John

John 1, 9.

SERM. CXXXII. [182.B.] too a lamp? *He was a burning and a shining lamp*, said the Lord. Is not *a lamp* a light? But *He was the True Light.* A lamp may be lighted, and may be extinguished; the True Light can lighten, It cannot be extinguished. *He*, therefore, *was the True Light Which lighteth every man that cometh into the world.* We need to be lightened, we are not light. Awake, cry out with me; *The Lord is my Light.* What is it then thou art saying? Is there then no evil? There is evil, but it is changed; and it will be good; because this same evil, is by corruption evil, not by nature. What is, *Deliver us from evil?* Might we not, and may we not say these words, "Deliver us from darkness?" From what darkness? From our own selves, if there are any remains of darkness in us, until we be wholly made light, having in us nothing to resist charity, to withstand truth, to be subject to infirmity, in the condition of mortality to fail. Then see the whole what it shall be, when *This corruptible shall have put on incorruption, and this mortal shall have put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy contention? O death, where is thy sting? Now the sting of death is sin.* Where shall evil be?

John 5, 35. Ps.27,1. 1 Cor. 15, 54. &c.

vi. 6. At present the evils of men what are they? Error and infirmity. Either thou knowest not what to be doing, and by error fallest; or thou dost know what ought to be done, and art by infirmity overcome. All the evil of man then is error and infirmity. Against error cry out, *The Lord is my Light.* Against infirmity add, *And my Salvation.* Believe, be good; thou art evil, thou wilt be good. Do not make a division. Nature is to be made whole in thee, not to be separated. Wouldest thou know what thou art? Darkness. Wherefore, darkness? A man who says, "God is subject to corruption;" than this darkness can any thing be more profound? Believe thou, acknowledge that Christ hath come in the Flesh, hath received that which He was not, not lost What He was; hath changed man into Himself, not hath been changed into man. Acknowledge it, and thou wilt thyself be of evil good, of darkness light. Do I lie, and have I no means of proving this? Thou receivest the Apostle, if thou dost not make a pretence of receiving him; thou

Ps.27,1.

dost read the Apostle, yet thou art both deceived, and deceivest. Whereby art thou deceived? By erring by thine own evil, thine own self. But if thou wilt believe, and shake off error, thou shalt hear from the Apostle, *For ye were at one time darkness, but now light.* But he added, *light*, but where? *In the Lord. Darkness* therefore in thyself, *light in the Lord.* Because thou canst not be a light to thyself, by coming thou art lightened, by receding, darkened; because thou art not thyself a light to thyself, thou art enlightened elsewhere. *Come ye unto Him, and be enlightened.* SERM. CXXXII. [182.B.] Ephes. 5, 8. Ps.33,6. Sept. (34, 5. E. V.)

7. I know, Dearly beloved, that I have dwelt much on one point from this lesson of St. John, and I see that you are not to be wearied further, or filled above your capacity; and my own weakness is to be thought of. For these words of St. John have their great obscurities yet. Meanwhile repel those who *deny that Christ hath come in the Flesh.* For it is plain that *they are not of God.* In so far as they are in error, in so far as they sin, in so far as they blaspheme, they are not of God; let them be made sound, and they will be of God; for that by nature they too were of God. On this subject in so far as I have treated of it, mark the Scriptures. Believe not those who *deny that Christ hath come in the Flesh.* But you will certainly say to me, "Whoso then saith that Christ hath come in the Flesh, is of God? Let us give ear to the Donatists, because they confess that Christ hath come in the Flesh; let us give ear to the Arians, because they confess that Christ hath come in the Flesh; let us give ear to the Eunomians, because they confess that Christ hath come in the Flesh; let us give ear to the Photinians, because they confess that Christ hath come in the Flesh. For if all the spirits which confess that Christ hath come in the Flesh, are of God, how many lying, deceiving, insane heresies are there, which yet confess that Christ hath come in the Flesh!" What are we to say then? How solve this question? Howsoever it is to be solved, it cannot be solved to-day. Hold me your debtor: but pray God's assistance for me and for yourselves. Let us turn to the Lord, &c. vii.

SERMON CXXXIII. [CLXXXIII. Ben.]

Again, on the words of the First Epistle of John iv. "Every spirit that confesseth that Jesus Christ is come in the Flesh is of God."

Serm. cxxxiii. [183.B.] i. 1. The expectation of your affection, is the exaction of my debt. I doubt not that ye remember, what with the Lord's assistance I promised, on the lesson of St. John. When then you heard the Reader, I believe that you thought that I was bound to make good the debt. For as my Sermon was much prolonged, I put off the great question, how what Blessed John, not the Baptist, but the Evangelist, saith in his Epistle may be rightly understood; *Every spirit that confesseth that Jesus Christ hath come in the Flesh, is of God.* For we see that many heresies *confess that Christ hath come in the Flesh*, and yet we cannot say that they are *of God.* The Manichee *denies that Christ hath come in the Flesh.* We need not labour, nor persuade you at any length, that this error is not of God. But the Arian, the Eunomian, the Sabellian, the Photinian, *confess that Christ hath come in the Flesh.* Why seek we witnesses to convince these? Who can number so many pests? But meanwhile we may treat of those which are better known. For these heresies which I have named are to many unknown, and this ignorance is safest. Certainly as we know at least, the Donatist *confesses that Christ hath come in the Flesh;* and yet God forbid that this error should be *of God!* To speak of more recent heretics, the Pelagian *confesses that Christ hath come in the Flesh;* yet surely this error is not *of God.*

1 John 4, 2.

ii. 2. Wherefore, Dearly beloved, let us give careful consideration, since we doubt not that the sentence is true, *Every spirit that confesseth that Jesus Christ hath come in the Flesh, is of God;* these are to be convicted, that they do *not confess that Christ hath come in the Flesh.* For if we shall concede to them this confession, we shall acknowledge that they are *of God.* And how should we keep you back, or deter you from their errors, or defend you against them with the shield of truth? May the Lord help me, because

your expectation even is a prayer for me, that they may be convicted that they do *not confess that Christ hath come in the Flesh.* SERM. CXXXIII. [183.B.]

3. The Arian hears, and preaches the Birth of the Virgin Mary. Does he *confess then that Christ hath come in the Flesh?* No. How do we prove it? If the Lord help your understandings, most easily. What is that we are requiring? Whether he *confesses that Jesus Christ hath come in the Flesh.* How can he *confess that Jesus Christ hath come in the Flesh*, who denies Christ Himself? For Who is Christ? Let us ask Blessed Peter. Just now when the Gospel was being read, ye heard, that when the Lord Jesus Christ Himself asked, *Whom men said that He the Son of Man was;* the disciples gave in answer other men's opinions, and said, *Some John the Baptist, some Elias, others Jeremias, or one of the Prophets.* They who confessed, or confess these, knew not Jesus Christ as more than man. But if they knew not Jesus Christ as more than man, assuredly they knew not Jesus Christ. For if He is only man, and nothing more, He is not Jesus Christ. *Whom then*, saith He, *say ye that I am?* Peter answered, one for all, for that there is unity in all; *Thou art the Christ, the Son of the Living God.* Mat.16, 13. &c.

4. Lo, here thou hast a true confession, a full confession. For thou oughtest to join both, what Christ saith of Himself, and what Peter saith of Christ. What saith Christ of Himself? *Whom do men say that I the Son of Man am?* What saith Peter of Christ? *Thou art the Christ, the Son of the Living God.* Join them both, and *Christ hath come in the Flesh.* Christ of Himself saith that which is the less, Peter of Christ that which is the greater. Humility answereth for truth, and truth for humility; that is, humility for the Truth of God, and Truth for the humility of Man. *Whom, saith He, do men say that I the Son of Man am?* I say what I was for you made; do thou Peter say, Who He is That made you. *Whoso then confesseth that Jesus Christ hath come in the Flesh*, of a truth confesseth that the Son of God hath come in the Flesh. Let the Arian now say, whether he *confesseth that Christ hath come in the Flesh.* If he confesseth that the Son of God hath come in the Flesh, he doth *confess* iii.

SERM. CXXXIII. [183.B.] *that Christ hath come in the Flesh.* If he denies that Christ is the Son of God, he knows not Christ; he speaks of one for Another, he speaks not of Christ Himself. For what is the Son of God? As we were enquiring, what is Christ; and we heard, that He is the Son of God; let us enquire now, what is the Son of God? Lo, the Son of God; *In the beginning was the Word, and the Word was with God, and the Word was God. The Same was in the beginning with God. In the beginning was the Word.* What sayest thou, O Arian? *In the beginning*, as Genesis saith, *God made the Heaven and the earth;* but thou sayest, "In the beginning God made the Word." For thou sayest that the Word was made, thou callest the Word a creature. Thou sayest then, "In the beginning God made the Word;" but the Evangelist saith, *In the beginning was the Word.* And therefore in the beginning did God make the Heaven and the Earth, because *the Word was. All things were made by Him.* Thou sayest He was made. If thou sayest He was made, thou deniest the Son.

John 1, 1. 2.

Gen. 1, 1.

John 1, 3.

iv. 5. For we are seeking for a Son by Nature, not by grace; the Only Son, Only-Begotten, not adopted. Such a Son we seek, so True a Son seek we, *Who being in the Form of God*, they are the Apostle's words, (I mention it for the uninstructed sake, lest they should be thought my own words;) That Son we seek, *Who, being in the Form of God, thought it not robbery to be equal with God.* Not *robbery*, because Nature. It was Nature, it was not *robbery. He thought it not robbery to be equal with God.* It was not *robbery* in Him, it was Nature; so was He from Eternity, so was He Coeternal with Him Who begat Him, so was He equal with the Father, so He was. *He emptied Himself;* that we may *confess that Jesus Christ hath come in the Flesh. He emptied Himself.* How? By losing What He was, or by assuming what He was not? Let the Apostle follow on; let us hear; *He emptied Himself, taking the form of a servant.* So *He emptied Himself, taking the form of a servant*, not losing *the Form of God. The form of a servant* was added, *the Form of God* departed not. This is to *confess that Christ hath come in the Flesh.* But the Arian who does not confess Him equal, does not confess the Son. If he does

Phil. 2, 6.

v. 7.

not confess the Son, he does not confess Christ. Whoso confesseth not Christ, how doth he *confess that Christ hath come in the Flesh?* SERM. CXXXIII. [183.B.]

6. So too the Eunomian, his mateh, his fellow, not much different. For the Arians are said to have eonfessed, that the Son is at least like to the Father; and if they have not said "equal," yet "alike." This other, not even "like." He too then denies Christ. For if Very Christ is equal and like to the Father, of a truth whoso denieth Him to be equal, denieth Christ; whoso denieth Him to be like, denieth Christ. Whoso then denieth Him to be equal and like, *denieth that Christ hath come in the Flesh.* For I ask, Hath Christ come in the Flesh? He answers, "He hath come." And we imagine that he eonfesses. I ask, What Christ came in the Flesh, equal to the Father, or unequal? He answers, "Unequal." Thou sayest then that one, unequal to the Father, hath come in the flesh; thou *deniest that Christ hath come in the Flesh*, because Christ is equal with the Father. V.

7. Hear the Sabellian, "The Son is the Same Person as the Father." This he says, with this he pricks, with this scatters poison. "He is Himself," saith he, "the Father. When He willeth, He is Son; when He willeth, He is Father." This is not the Christ. And thou errest, if thou sayest that this Christ hath eome in the flesh; because this is not the Christ, thou dost *deny that Christ hath come in the Flesh.*

8. What sayest thou, Photinus? Photinus says, "Christ is only man, He is not God." Thou confessest the form of man, deniest the *Form of God.* And Christ *in the Form of God* is equal to the Father, *in the form of a servant* is like unto us. Thou too *deniest that Christ hath come in the Flesh.*

9. What the Donatist? Very many Donatists confess eoneerning the Son the same as we, that the Son is equal to the Father, and of the same Substance; but others of them confess that He is of the same Substance indeed, but deny that He is equal. What need we dispute concerning these who deny that He is equal? For if they deny Him to be equal, they deny the Son. If they deny the Son, they deny

SERM. CXXXIII. [183.B.] Christ. If they deny Christ, how do they *confess that Christ hath come in the Flesh?*

vi. 10. There is a more nice question concerning those, who confess as we, that the Only-Begotten Son is equal to the Father, of the same Substance, Coeternal with the Eternal; and yet they are Donatists. Let us say to them, "In words ye confess, in deeds deny." For some deny in deeds. Not every one who denies, denies in word. Certainly there are men who deny in deeds. Let us ask the Apostle: *Unto the pure*, saith he, *all things are pure; but unto the impure and unbelieving is nothing pure, but their mind and conscience are defiled. For they confess that they know God, but in deeds they deny Him.* What is *in deeds* to deny? To be proud, and to make schisms; to glory not in God, but in man. Thus in deeds is Christ denied; for Christ loveth unity. In fine, behold how these too deny Christ, to speak more plainly. We call Him Christ of Whom John the Baptist saith, *He That hath the Bride is the Bridegroom.* Goodly wedlock, holy nuptials. Christ the Bridegroom, the Church the Bride. From the Spouse we know the Bride. Let the Spouse Himself tell us, what Bride He hath; let Him tell, lest perchance we err, and invited to the nuptials we disturb the holy vows; let Him tell us, first let Him shew Himself the Spouse.

Tit. 1, 15. 16.

John 3, 29.

vii. 11. After His Resurrection He said to His disciples, Knew ye not *that all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning Me?* Then the Evangelist goes on and says, *Then opened He their understanding that they might understand the Scriptures, and said unto them, Thus it behoved Christ to suffer, and to rise from the dead the third day.* Behold, the Spouse, Whom Peter confessed, that is, *the Son of the Living God*, it *behoved to suffer, and to rise again the third day.* And so it came to pass; they saw it fulfilled, they had hold of the Head, they sought the Body. What is the Head? Christ Himself; He suffered, the third day He rose again; He is the Head of the Church. What is the Body? This very Church. The disciples then saw the Head, the Body they did not see. Let the Head then teach

Luke24, 44. &c.

them seeing not the Body. Say, O Lord Jesu, say, Holy Spouse, instruct us concerning Thy Body, Thy Bride, Thy Beloved One, Thy Dove, whom thou hast endowed with Thy Blood, say; *It behoved Christ to suffer, and to rise from the dead the third day.* Behold the Spouse; speak of the Bride, fill up the marriage[1]. Hear the Bride, *And*, He saith, *should be preached.* For this comes next. *It behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in His Name among all nations.* Where hidest thou thyself? *Among all nations, beginning at Jerusalem.* So has it come to pass. We read it promised, we see it fulfilled. Behold my light, where is thy obscurity? Christ then is the Spouse of this Church, which is preached among all nations, and shoots forth and grows even unto the ends of the earth, *beginning at Jerusalem;* of her is Christ the Spouse. What sayest thou, of whom is Christ the Spouse? Of the party of Donatus? This is not He, He is not so. My good man, This is not He; yea rather bad man, This is not He. We have come to the marriage, let us read the contract, and not dispute. If then thou sayest, "Christ is the Spouse of Donatus's party;" I read the contract, and I find that Christ is the Spouse of the Church, spread over the whole compass of the earth. If thou sayest, This is He, and it is not He, thou *deniest that Christ hath come in the Flesh.*

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[1] tabulas

12. The Pelagian remains, not of all heresies, but of those which I have mentioned in consideration of the shortness of the time. For I have said already, "Who can number so many pests?" What sayest thou, O Pelagian? Hear ye what he says. He seems to *confess that Christ hath come in the Flesh;* but when well sifted he is found to deny it. For Christ came in Flesh, which was the likeness of flesh of sin, but was not flesh of sin. The Apostle's words are, *God sent His own Son in the likeness of flesh of sin.* Not in the likeness of flesh, as though Flesh were not flesh; but *in the likeness of flesh of sin*, because it was Flesh, but flesh of sin it was not. But this Pelagius strives to make all the other flesh of every infant too equal to the Flesh of Christ. It is not so, Dearly beloved. *The likeness of flesh of sin* in Christ would not be set forth so highly, unless all other flesh were flesh of sin.

viii.

Rom. 8, 3.

Serm. cxxxiii. [183. B.] What doth it profit then, that thou sayest *that Christ hath come in the Flesh*, yet strivest to equal Him to the flesh of all infants? And to thee I say as to the Donatist, "This is not He." Behold I see Mother Church bearing witness to them at her breasts. Mothers run with their infant children, they cast them upon the Saviour to be saved, not upon Pelagius to be damned. Each mother in pious affection running with her infant child saith, "Let him be baptized, that he may be saved." Pelagius on the contrary, "What should be saved? There is nothing in him to be saved; he has no corruption, he has contracted nought of damnation from his original." If he be equal to Christ, why doth he seek Christ? Lo, I say to thee, the Spouse, the Son of God, Who came in the Flesh, is the Saviour both of old and young, is the Saviour both of the full grown, and of infants, and This is Christ; but thou sayest that Christ is the Saviour of the elder, not of the younger; This is not He. If it be not He, thou too *deniest that Christ hath come in the Flesh.*

ix. 13. And if we carefully sift all heresies, we find that they *deny that Christ hath come in the Flesh.* All heretics *deny that Christ hath come in the Flesh.* Why marvel we, if Pagans *deny that Christ hath come in the Flesh?* Why marvel we, if Jews *deny that Christ hath come in the Flesh?* Why marvel we, if Manichæans *deny* most expressly *that Christ hath come in the Flesh?* But I tell you, Beloved, all bad Catholics too in words *confess that Christ hath come in the Flesh*, but in deed deny it. Be not then as if secure, because of faith. Add to right faith a right life, that ye may *confess that Christ hath come in the Flesh*, both in words by saying the truth, and in deeds by living well. For if ye in words confess, and in deeds deny; the faith of such wicked ones is nearly the faith of devils. Hear me, Dearly beloved, hear me, that this hard toil of mine may not be a witness against you, hear me. The Apostle James, when he was speaking of faith and works against those, who thought that faith was enough for them, and had no will to have good works, saith, *Thou believest that there is One God; thou doest well; the devils also believe and tremble.* Will the devils then be set free from everlasting fire, because they *believe and tremble?* Lo, what ye heard just now in the

James 2, 19.

Gospel, what Peter said, *Thou art the Christ, the Son of the Living God;* read, and ye will find that the devils said, *We know Who Thou art, the Son of God.* Yet Peter is praised, the devil is silenced. The voice one, the deeds different. Whereby are these two confessions separated? Love is praised, fear condemned. For not in love did the devils say this, *Thou art the Son of God.* In fear they said this, not in love. In fact, they in their confession said, *What have we to do with Thee?* But Peter, *I am with Thee even unto death.* SERM. CXXXIII. [183. B.] Matt. 16, 16. Mark 1, 24; 3, 11. Luke 22, 33.

14. But this same Peter too, whence, my Brethren, whence came it to him out of love to say, *Thou art the Christ, the Son of the Living God?* Whence came it to him? Was it of his own? God forbid. It is well that this very chapter of the Gospel shews both, what Peter had of God's, what of his own. You have both there; read, there is no need to wait to hear from me. I quote the Gospel, *Thou art the Christ, the Son of the Living God.* And the Lord to him, *Blessed art thou, Simon Barjona.* Why? Of aught that is thine own *blessed?* No. *Because flesh and blood hath not revealed it unto thee;* for this art thou. *Flesh and blood hath not revealed it unto thee, but My Father Who is in Heaven.* And He goes on, and says the rest which it is too long to quote. A little after in the same place, after these His words, whereby He approved Peter's faith, and shewed him to be that Rock, *He began to shew unto His disciples, that He must go to Jerusalem, and suffer many things, and be rejected of the elders and Scribes and Chief Priests, and be killed, and rise again the third day.* Then Peter from that which was his own, was amazed and horror struck at Christ's death, the sick man was amazed at his medicine. *Be it far from Thee, Lord,* he saith, *pity Thyself, let it not be so.* And where is, *I have the power of laying down My life, and I have the power of taking it again?* Hast thou forgotten, Peter? Hast thou forgotten, *Greater love hath no man, than that he lay down his life for his friends?* Thou hast forgotten. That forgetfulness is of his own: the trepidation, the horror, and fear of death, all is of Peter's; yea rather of Simon's, not of Peter's. And the Lord, *Get thee behind, Satan. Blessed art thou, Simon Barjona: Get thee* X. Matt. 16, 16. v. 17. v. 21. v. 22. John 10, 18. John 15, 13. Matt. 16, 23.

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behind, Satan. Blessed art thou, Simon Barjona; but of God's. *Get thee behind, Satan;* whence? Recollect whence *blessed.* I have said already, *Because flesh and blood hath not revealed it unto thee, but My Father Who is in Heaven.* Whence, *Satan?* Let the Lord say; *For thou savourest not the things that be of God, but those that be of men.*

15. Trust ye in the Lord, and to true faith join good deeds. *Confess that Christ hath come in the Flesh*, both by believing and by well-living, and hold fast both as received from Him, hope for their increase and perfection from Him. For, *cursed is every one that putteth his hope in man.* And good is it for man, *that whoso glorieth, should glory in the Lord.* Turning to the Lord God the Father Almighty, let us with a pure heart, as far as our littleness is able, render very great and true thanks unto Him, praying with the whole soul His singular gentleness, that He would in His good pleasure vouchsafe favourably to hear our prayers; and by His power also expel the enemy from our deeds and thoughts, multiply our faith, rule our minds, grant us spiritual thoughts, and bring us safe to His Blessedness; through Jesus Christ His Son. Amen.

Jerem. 17, 5. 1 Cor. 1, 31.

Thanks be to God.

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